

T H E  
METHOD and ORDER  
OF READING Both  
Civil and Ecclesiastical  
HISTORIES.

IN WHICH

The most Excellent Historians are  
Reduced into the Order in which they  
are Successively to be Read; and the  
Judgments of Learned Men, concerning  
each of them, Subjoin'd.

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By *Degoræus Wheare*,  
*Camden Reader of History in Oxford.*

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To which is Added,  
An *A P P E N D I X* concerning the  
*Historians* of Particular Nations, as well  
*Ancient as Modern.*

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By *Nicholas Horsman.*

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Made *English*, and Enlarged,  
By *EDMUND BOHUN, Esq;*  
Author of the *Address to the Freemen and Freeholders.*

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L O N D O N,  
Printed by *M. Fleisher*, for *Charles Brome*, at  
the Gun at the West-end of *St. Paul's Church yard.* 1685.



12 Apr 45 Monday

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THE  
PREFACE  
TO THE  
READER.

**T**HE Great Number both of  
Greek and Latin Histori-  
ans, which have, within the  
course of a few years, been most ac-  
curately and elegantly turn'd into  
English, by Persons of great Lear-  
ning, and of, perhaps, as flourish-  
ing Styles, as any Age has produ-  
ced; may justly seem to claim a  
piece of the same Nature, with

A 2 that

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*that I here present the Reader with; which, though it has been attempted by several in Latin, has not, to my knowledge, been done by any one pen in English.*

*And indeed, till that great number of excellent Versions had made way for it, it would have been of no use; for those who could have then read the Authours, are here mentioned, would not have needed a Translation of this; and the rest would onely have been Tantalized by it; and a mighty thirst have been raised without any possibility of satisfying it, in any tolerable degree.*

*But now that so many of these excellent Historians have been taught so rarely well to speak our Language, which is now too become so copious, elegant and smooth, that*  
it

## to the Reader.

*it is capable of expressing all the Treasures and Beauties, and almost all the Idioms and Varieties of those too Rich and valued Languages; What greater service can be done to our English Nobility and Gentry, than to shew them how to Marshal these Authours into their proper places in Ranks and Files, to extend or enlarge the History of any Age or People, as any Man's Leisure or Curiosity leads or invites him?*

*And as to those Historians which have not yet been published in our Language, the very representing them here, with all their beauties and rare perfections, may perhaps work upon some of our Great Men, and invite them to give incouragement to Learned Men to Translate them too; till*

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*our Language become as Rich in Books, as it is in Words and polite Expressions ; and as this will encrease at once their Knowledge and Delight, so it will contribute to their glories too ; not onely in this Age and Nation, but in following times and Neighbour Countries, who will value our Tongue according to the number of those Excellent Pieces they find in it. At least I am perswaded, nothing else has perpetuated to this day the Greek and Latin Tongues : now no Nation speaks either of them, but the great variety of Excellent Books, which were Originally written in, or Translated into those two Tongues. And I am confident the French Tongue is at this day as much esteem'd for the sake of their delicate Versions, as for any of their Original Pieces.* But

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But I must not expect this will please all. There is a sort of Morose Gentlemen in the World, who, having at the price of many a sore Lashment, possess'd themselves of the Greek and Latin Tongues, would now very fain Monopolize all the Learning in them: and except the Gentry and Nobility will run through all those difficulties and miseries they have done, though very much against their wills many times; as having been driven, or dragged up into the Capitol, by a sort of Men, who were as terrible to them, as the Triumphant Roman Generals were to the poor Chain'd-Captives, which follow'd their Chariots, to a certain and inevitable death.

But however, being now as I said, in possession, they are very

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*much displeased to see their pretious treasures made cheap, and exposed to the eyes of all that can read English. And whoever contributes to this invasion of their Privileges (as they think them) is sure to be branded as an Enemy to Learning and Learned Men, and a betrayer of the Muses and Graces, and a thousand fine things, to the scorn of the vulgar. And some of them are wonderfully afraid, that so soon as ever all the good Books are Translated (which I dare assure them will not be in their times) then there will be no farther use of, or esteem for the Learned Tongues, and so consequently all Learning will perish out of the World.*

*But this is a mere fancy; for when all is done that can, Men of extraordinary industry and curiosity,*

## to the Reader.

*ty, will be desirous to see these Authours in their Originals, and will be as little satisfied with the English Translations of the Roman Authours, as they are with the Latin of the Greek Authours, which have not been the less, but the more read ( for being Translated in Latin ) even in their proper Language.*

*And, in the interim, Men of less industry or leisure, who could never have reaped any advantage from them in the Learned Tongues, will, by the means of these Versions, be improved ; and as they become wiser and better, the affairs of our Countrey ( which are for the most part managed by such Men ) will become more happy and prosperous to our great and lasting good.*

*And*



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*And accordingly there hath ever been some Men, who have been so far from valuing themselves, upon the reputation of having many Languages, that they have generously and industriously put into the Languages of their own Countries, whatever they found excellent and usefull in any other. And by this means was the Græcian Library rais'd out of the Phœnician, Assyrian and Ægyptian, and the Roman out of the Græcian; and some of our Modern Scholars of these latter Ages, have, in the same manner, enriched their several Countries with the Spoils of Rome and Athens; but none more than the French, who, ever since the Reign of Francis the First (who was a great encourager of Learning and Learned Men) have employed  
some*

## to the Reader.

some or others of their best Pens to go through with this laborious, and ( as one styles it ) inglorious drudgery ; till they have by degrees attain'd to so great a perfection in it, that they have equall'd, or perhaps sometimes excell'd their Originals, to their great glory.

Having premised this short Apology for Versions in general, I come in the next place to that Piece I here present the Reader with, which I take to be the best, in its kind, that ever was yet Printed ; because the Authour has not onely furnished the Reader with an exact Series and Method of Reading all the Greek and Latin Historians , whether Civil or Ecclesiastical, in their proper order and places ( which has, in part, been done by Vossius, Lipsius, and some others )  
but

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*but has also taken a great deal of pains to invite the Reader to peruse them too.*

*First, By giving short, but very beautifull Schemes, or Planes of all their several Works; which is the most winning way of engaging a Reader to undertake that task; such Planes being a kind of Pictures, or Landscapes, to shew the Reader what pleasing objects he may expect to meet with, if he have the courage to proceed. And if the Reader please but to peruse the 8th Section of the First Part, where he gives an account of Herodotus his History; he will then be able to judge for himself, without taking my word for it.*

*Secondly, By informing his Reader where every History begins, and where it ends; which has been  
done*

## to the Reader.

done by few others, and by no body with more exactness. This too is a great invitation to a Reader, to know, in what Age of the World he is, and how far his Authour will conduct him, before he reads one word in him.

Thirdly, He has acquainted his Reader with how much remains now extant, and how much is lost of any History, which hath not come down perfect and intire to us, as very few of the more Ancient have done.

Fourthly, He has told us, when each Historian Wrote, or Lived; of what Countrey and Interest he was; which are things of great use, as to the advancing, or abating the Credit of any Writer.

Fifthly, He has represented the Styles, Characters, Virtues and Vices

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ces of each *Historian*, which are notices of the greatest use and advantage to a Reader that is possible, and of the greatest pleasure and delight.

Lastly, He has not given us his own thoughts in all these onely, but has taken the pains to search out and transcribe the very Words and Censures of the more ancient and latter Criticks of greatest fame and reputation, which was a Work of great labour and difficulty.

So that upon the whole matter, I am very much tempted to alter his Title, and to call this Piece, *The History of the Greek and Latin Historians*. For so the first part of it does well deserve to be call'd.

The Addition in the middle of the First Part, concerning the *Historians*

## to the Reader.

storians of particular Nations and Places, is a thing of great use and Learning, though not equal to the exact care and diligence of this Authour, as any Man that shall please to compare them together will soon find; which I suppose was owing rather to the Authour's great desire to be short, than his want of industry or ability. In the Latin Copy there is onely the two first Letters of his Name, N. H. but I History of Oxford, lib. 2. p. 98. have been informed by a person of great worth, who knew him, that his Name was Nicholas Horseman, and therefore I have put it so, that his Memory may be preserved to Posterity.

The Authour of this Piece has not onely taken great care and pains to direct and encourage his Reader to that noble and usefull study of History,

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*History, by the best Method that ever was proposed in his First Part : but he hath also in the Second and Third Parts, taken an equal pains to fit and direct him how to reap the utmost advantage from his Readings, both as to himself and as to others. Which two Parts, as he has handled them, are not less usefull, or delightfull than the First; but they being both very short, the Reader may much better satisfie himself by a perusal of the whole, or of the Contents onely of the Chapters, than be here troubled with a long discourse of mine upon them.*

*As this Piece was thus drawn with a mighty care and labour, so it hath accordingly been valued in the World; for besides the first impression of it, which preceded this latter*

## to the Reader.

*latter Twelve years, as he tells us in his Preliminary Oration; this has been Printed since the year 1637, three times; and if I be not misinformed, four times; and yet now it is a scarce Book.*

*Nor is this any great wonder, if we consider, that besides the usefulness of the Subject, the great Learning, Candor, Modesty and Industry of the Authour, he spent almost two whole years in improving this small Discourse, after a whole Impression of it had been sold off. For his Preliminary Oration was made the 17th day of October, 1635. and his Epistle Dedicatory to the University of Oxford, bears date the first of July, 1637.*

*I should have been much pleased if I could have given the Reader*

a

der



## The P R E F A C E

der the *Life of this Great Man*, but that I cannot doe it, having never been written by any Man, to my knowledge; and he being utterly unknown to me, any otherwise than by this his *Learned Work*, which I have had a great esteem for ever since I first read it; which made me the willinge to run through the labour of *Translating* it, which was no very easie task; and also of adding some things to it, as necessity required.

In the *History of the University of Oxford*, p. lib. 2. p. 98. and in other places, I find this short account given of him.

Degoreus Whear was born at Jacobstow, in the County of Cornwall. He was call'd from Broadgate Hall to Exon College, in the same University, to be made a Fellow

## to the Reader.

low there, where he was afterwards examiner of the Lads, in the year MDCII. at which time he was Master of Arts. About six years after, desiring to Travel, he took his leave of the College; and, (spending some time beyond the Seas ) returned into England with the Lord Chandois; and lived with him in great esteem: that Lord dying, he came with his Wife to Oxford, and took some Chambers in Gloucester Hall, which were not then employed for want of Students. There he was not long before he became acquainted with one Mr. Thomas Allen; By whose Recommendation, the famous Mr. Camden (designing then to settle a Reader of History in that University) chose him the first Reader.

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*To this purpose this great Man gave to the University of Oxford, out of the Manor of Bexley, in the County of Kent, One hundred and Forty pounds per Annum. And after a certain term of years the Rents of that whole Manor; which when it comes, it will be worth about Four hundred pounds a year. The Charter of this noble Grant bears date the Fifth of March, 1621. The 17th of May, 1622, this Donation was published in the Convocation-House of that University. And the 16th of October of the same year, our Learned Authour was declared Reader by the Founder. And Brian Twyn, a very Learned Man, was declared his Successour, if he survived him, being then a Bachelor of Divinity; but he died before Mr. Wheare. It*

## to the Reader.

*It was a great Honour to him to be chosen by so great a Man as Mr. Camden, and preferred before Brian Twyn. And he soon made it appear, that he well deserved the Honour that was done him, in a very ingenuus Oration which he made in Latin in the Schools, when he entered upon his Lectureship; which is Printed in the end of this Piece: in which he complains much, That his long disuse of the Latin Tongue, during his Sixteen years absence from the University, had rendred him unable, or at least very unapt to Discourse, or Write that Language: But though his Modesty extorted this Complaint from him, the Reader will scarce find it in this Oration.*

## THE PREFACE

*In the year 1625, he first published this Piece in Latin, which he reviewed and enlarged in the years 1635, and 1636; and Re-printed again in the year 1637.*

*He was admitted Principal of Gloucester-Hall in the same University, the fourth of April 1626, where he continued till the day of his death, which was the first of August 1647, and he was buried in the Chapel of that House. So many years he managed this place; whereas his Successour, Mr. Robert Waring, was chosen the 11th of August of that year, and turn'd out for his Loyalty the 14th of September 1648, by the Parliamentary Visitors.*

*Besides this Piece, he writ in the year 1623, a Funeral Oration, containing an Historical Account*

## to the Reader.

*count of the Life and Death of Mr. Camden ; and a Dedication of the Statue of that Great Man, in the History Schools there. And also a Collection of Gratulatory Epistles: Which three last Pieces were Printed together at Oxford, in the year 1628. The Character given him by the Authour of the said History of Oxford is this; Vir fuit Urbanus, doctus & Pious: He was a Pleasant, Learned and Pious Man. To which give me leave to add, that he was a Man of great Industry and Modesty, as the Reader will see when he comes to read this Piece.*

*Nor is his Gratitude to the great Camden less visible, both in his Oration which he made, when he entered upon the Reader's place; and also in the two others which*

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were made and published after the death of his Benefactor.

Though it was his great calamity to live in times of Trouble and Confusion, yet God was pleased to let him depart in peace before the execrable Murder of his Sovereign, and before the Rebels had purged that University of whatever was Loyal and Constant. For though the Parliament had attempted this the June before he died, yet they could not then effect their Ill Designs.

As to the Version, I have done the best I could to make it true and smooth, which was not so easie as at first I thought it would have been; by reason of the great number of Quotations out of other Authors; many of which are so very short and dark in their expressions,

## to the Reader.

ons, that I could scarce, if at all, tell how to find English words, that would represent their notions truly. And besides this, it is uneasy for a Man to accommodate himself so suddenly to such a variety of Styles, as here occur in almost every Page; and therefore it is not improbable I may have committed many errors and mistakes.

I have also presumed, in some places, to make Additions too, when I thought it necessary, but then I have given the Reader notice of them; that he may know what is Added, and what is the Authours.



# to the Reader

that I could have done more for you, but I have not the time and the means to do so. I have only been able to do what I could, and I hope that it will be of some use to you. I have not been able to do more, but I have done what I could, and I hope that it will be of some use to you.

I have not been able to do more, but I have done what I could, and I hope that it will be of some use to you. I have not been able to do more, but I have done what I could, and I hope that it will be of some use to you.

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# A SHORT REPRESENTATION

Of the several

# Lectures.

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## The Enterance.

**T**He Occasion of repeating these Lectures and Examples. The scope of them, and publick use. Which yet is not to be rashly published. The excessive confidence of the Writers of this Age. Modesty is recommended by the example of Pliny Secundus. The Ancient Custome of reciting very usefull. To be desired in this Age. No Argument of Ostentation, but rather of Modesty. The convenience of a living voice. In what Hearing excell Reading. The definition, end, division, and several sorts of History.

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*The*

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b 3 *several*

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*The historians of the Longobards.*

### ARTICLE VII.

*The historians of the Borussians and Poles.*

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T H E

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THE  
METHOD and ORDER  
OF  
Reading Histories.

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The *Antelogium*; or, The Intro-  
ductory Oration, made by the Authour  
the 17<sup>th</sup> of October, 1635.

*The occasion of Repeating these Lectures and  
Examples. The Scope publick Advantage, yet  
not to be rashly published. The Excessive Con-  
fidence of the Scriblers of this Age Reprehen-  
ded. Modesty recommended, by the Exam-  
ple of Pliny Secundus. The Ancient Custome  
of Repeating before publication very usefull.  
How much desireable in this Age, most ac-  
ceptable to Wise men. Rather an Argu-  
ment of Modesty than of Ostentation. A*  
B *living*



*The Antelogium ; or,*

*living Voice. In what Hearing has the advantage of Reading. The definition of History. Its End, division, and various sorts or Species.*

**I**T is now about ten years and some Months, if my Calculation deceive me not (Most Honourable Academicks,) since I made some Discourses in this very place, in the Presence of a great Assembly, concerning the *Order and Method of Reading Histories*. Whereupon some of my then Hearers prevail'd upon me by their importunity so far as to Publish from the Press, and bring into the Light, those Meditations, such as they were. Of late some of my Learned Friends, have solicited me with the same vigour and irresistible Earnestness, that I would bring these Lectures the second time to the *Anvil*, and still insist, urge and inculcate these reasons for it, that they may surmount my reluctance. The former Impression is many years since sold off, and yet most eagerly sought after by many, that therefore a new Edition would be very acceptable, and very usefull too, to the younger Students without doubt. And there are some also of my present Hearers, whom I have heard wish, very passionately, that I would *read* again upon that Subject, and afterwards (if I thought fit,) Communicate my *Lectures* to the Learned, and publish them to the World. At length I yielded to the desires of both, as far as I  
am

am Capable: though at the same time I cannot with the same facility satisfy my own private humour by it, and much less my Judgment. My design then is (with the favourable assistance of God,) to represent to you my Hearers, those former Meditations, with Additions and Amendments in some places, in my next *Lectures*: and that so carefully improved and Corrected, as none of you may justly retort upon me the Satyrists Proverb,

*Occidit miseros crambe repetita Magistros.* Juv. Sat. 7.

The oft repeated Crambe kills  
the wretched Master ———

2. And yet whilst I well Consider you, what if I should onely repeat my former thoughts? for how few of you is there who now fill those Seats, who have either from my Mouth heard, or in Print read those former Discourses? it may be in truth none, or two or three at most, and even those amongst you, as I conjecture, who have ever heard of them are not much more Numerous. In short, I will grant they were heretofore Printed, so I may obtain that at some times, in some places, they were in some Esteem and read by some with some advantage, and not thought unworthy of a light Commendation: why then should I be blam'd for repeating and retouching the same Readings to my New Hearers, who

Ter. Heaut.  
Liseng. Ap.  
in Can.

are for the most part now to begin the Study of Histories? to these they will seem new, though onely renew'd to others. Nor would I have you think I enter upon a new and unheard attempt by doing thus; I have the Example of Good men on my side, by which I am encouraged so to do: It was an ancient and commendable Custome heretofore, which is still in use, that in the delivery of Arts besides the daily Lectures, the Tutors should repeat some things over again more Accurately, by which the minds of their Pupils being as it were invigorated, they might be the more inticed to a diligent pursuit of their several professions. Thus in the days of our Fathers, Franciscus à Victoria had his reiterated Theological Lectures; Melchior Canus, his Scholar also had his, both Divines of great Note amongst the Roman Catholicks; and of later times Henningus Arnisæus, a famous Philosopher and Physician, published his repeated Politick Lectures, and many other learned men of different Professions have put out their repeated Lectures. But what need is there of so many Examples? when the thing is able to justifie it self, and affords me a ready defence? for whatever does once please, if we conceive that there was any solid Cause for it, we may well hope the repetition of it will not be unacceptable. That which is Good is Gratefull the second and third time, was a Greek Proverb. And the Venetian tells us of a Good Poem,

Judicis

*Judicis argutum quæ non formidat acumen,* Hor. de. Ar.  
*Hæc placuit semel, hæc decies repetita placebit.* te Poet.

Which cannot fear the Criticks Eyes  
 These please but once, but those surprise  
 At the tenth reading o'er, him that is wise. }

3. But that which *Horace* promised would be the effect of an excellent Poem is too Great, and Glorious for me to aspire to, and even above my wishes. For I am not so like *Suffenus* the bad but conceited Poet, or so self affected, that I should ever think these my rude and unpolish'd *Lectures* worthy of so strange a Fate. My Design and Scope has indeed ever been to seek the good, and promote the advantage of my *Hearers*, and yet I have not onely here in this Publick place, but every where sought carefully what might please you too, though to wise minds these two are inseparable, for it is but just and reasonable, that what does profit should please; and therefore whilst I consider these things seriously with my self, I see no cause to fear this my slight Work should be less gratefull or acceptable to my *Hearers*. Nor am I unwilling to comply with the desires of my Friends, (those I mean who as I said before desired these *Meditations* might be reprinted, as having fallen into the hands of very few men,) and the rather because they so confidently aver, that it will be a very great Help to the Youth of

*Epist. 1. 7.*  
*Ep. 17.*

the University, and to all other lovers of History. Whose Judgments though I do not totally suspect, as bribed by their affections to me, yet I think seriously and frequently with my self, (with *Pliny Secundus* an excellent Writer,) *that it is a great thing to put a Discourse into the hands of Men, nor can I* (saith he) *perswade my self, that what a man desires should please all and always, ought not to be often reviewed and by many.* And for these causes, Gentlemen, I have not long since resolved diligently and accurately to revise those my former Meditations, and having so re-examin'd and enlarged them, then to recite them so improved to my Hearers, and yet not then Publish them to the Learned World, till they had been well approved by many and Learned men, who have great knowledge in History, as not wholly unworthy of the Light.

4 I think it is not unknown to many, and I have observed it too often my self; that too great a Self-love and Confidence, have insensibly stoln upon the *Wits* of this and former Ages. May I advise you (young men) to shun this, as the worst of Pests, let us banish it from us, and think meanly of our selves. Let us measure our selves and our Performances by our own *Foot* and *Standard*, and not believe any thing that is Great of our selves, beyond what we are truly Conscious of to our selves. *Modesty*, *Modesty* is it which becomes every Age. and leads

*the Introductory Oration.*

7

leads all that follow her in the Streight and right *Path* to solid *Glory*, without it we are Hurl'd down precipices, and instead of acquiring Honour become the Scorn of Men, and instead of a good Fame, we return loaden with Ignominy and Contempt; but to return, have you ever read or heard that of the *Comedian*, *He that can revere his own mind, knows how to begin Safely*, or as others reade it, to attempt *Safely*? I doubt not but you have heard it: Believe this Speech which deserves Credit, and is an Admonition of the Greatest Value, especially in War, and yet not of more use in the dangers of the Camp, than in the Hazards which attend the *Gown* and the *School*.

*Mimographi.*

5. This was well understood by *Pliny*, whom I just now named, and therefore not trusting much to his own Judgment, he very often or rather always, desired the opinion and Council of others, when ever he Composed any thing which he intended to Publish, but hear him in his own words; *Being to recite a small Oration which I intend to Publish, I call'd together some that I might fear them, but not many that I might know the truth; and in another place I omit (saith he) no sort of Emendation. for first I consider very diligently with my self what I have written, then I reade it to two or three, then I deliver it to others to be Noted, and as to their Notes if I doubt, I consider of them with one or two more, and at last I recite it to many.*

*l. 5. Ep. 3.*

*l. 7. Ep. 17.*

I love, yea I venerate (O thou *Polite Secundus*) this thy Cautious modesty, thy prudent and wise distrust of thy own Ingenuity, how earnestly do I desire exactly to imitate thee, and I do with the greatest Confidence propose thee as an Example to others.

6. Nor do I onely recommend to you (my *Hearers*,) his great Modesty and almost single Humility, but in the very first place I commend that Custome of *Reciting*. O very excellent Usage, and to be infinitely desired in this our Scribling Age! Both the Learned and Unlearned Write on and on. And an Unrestrain'd Lust of Desflouring and defiling Paper Reigns every where, and this is the cause why so many, feeble, dry, jejune, undigested, begun rather than finished Pieces, are so frequently thrust out into the World; O that therefore this Ancient Custome of reciting at least privately and to our Friends could be brought into

*Lip. Ep. 48.* use again! how usefull would it be to restrain  
*Cent. 2. ad Belg.* the over hasty, and desolute Wits of some, and to direct others? How desirable and acceptable would it seem to wise men, to see the

*Amb. Ep. 1.6. Ep. 40.* Writings of Learned men which were designed for the Press, submitted first to the  
*Ad Sabinum.* Judgments and Senses of Wise and Good men. For you shall rarely find a man who is not deceived by his own Writings, (they are the words of St. Ambrose,) they pass by him with many faults unperceived, and as deformed Children are yet dear to their own Parents, so undecent Discourses please their Writers.

This



This Custome then without Question, of *Pliny* which I am now imitating, and not onely idly Commending, would be very acceptable to all Wise men.

7. But it may be objected, this will look like Ostentation to many, and an Affectation of a little vain, empty Glory ambitiously Courted. I say it is nothing less, for it is rather Modesty, prudence, an humble esteem of a Man's self, and the avoiding boldness and boasting as detestable. For therefore does a man recite his Writings, or submit them to be read by others, that he may know their Judgments, and hear the truth concerning them, that if any thing has slip'd him he may amend it, if any thing be obscure, he may illustrate and clear it, if any thing is not true he may Correct it, according to the old Proverb, *Recitations produce Amendments.* Will you therefore a phrast. while hear *Pliny* Discouring at once the Causes and Advantages of Publick recitations in his Epistle to *Ariston*, lib. 5. Ep. 3. I follow (saith he) these reasons for reciting: First, He that recites reflects somewhat more sharply upon his own Writings, out of Reverence to his Hearers. Secondly, That he may determine what he doubts of by their Advice and Counsell; And though he is not inform'd what they think of him, yet he may observe it by their Countenances, their Eyes, their Nods, their Whispers or Murmurs, their Silence, which by Notices that are not obscure discover Judgment from affection, and so it may happen if



*The Antelogium ; or,*

*if it be heeded, that I have changed some things upon the judgment of some who were present, who said nothing to me. You see (my Hearers) what were Pliny's causes for Reciting : and it is very apparent thereby, that there were many Advantages gain'd by it. Now if the Writers of our age would for the same reasons reduce it into use again, who could blame them for it ? who could accuse them of an Ambitious vanity ? what if M. Cato's cavillers should infest him ? who will allow nothing to be well done or said by others, which they will not presume to dress over again ? what if they will not fear to spend freely their Conjectures ? and to guess as readily as injuriously at the meaning of another ? Wise men will without concern suffer their malignant rash conjectures to run by them, and pleasantly acquiesce in the rewards of a good Conscience. And I will freely grant, that this usage has been taken up heretofore by some Ambitious Vainglorious men, who made the Noise of the Rabble the End of their Actions, and courted the Popular breath, Hunting after the great but indiscreet Acclamations of the Little Folk ; O Wisly ! Euge ! Well ! Pleasantly ! and such like silly Exclamations, by their Recitations. O silly, vain, foolish Fellows ! O the miserable Slaves of Glory ! I hope our times afford men of more Wit, and of more Generous minds, they know that it is the least part of a wise Man's care to Sail by the Card of Fame and Opinion.*

Opinion. *A wise man* (saith a Noble Greek Authour,) *neither Speaks nor Acts any thing for repute onely.* Our desire then is, that he that recites any thing, or commits it to another to be perused, should propose to himself a better End, and a more Noble Design, that is, that whatever he intends to publish for the Advancement of Learning, might by these means come forth the more Correct, polite and probable, for this was the end of the Great *Secundus*, not that he might bear his Works Applauded while he recited them, but that they might then be commended when they came to be read. And yet (nor will I dissemble it,) the Reply of the Satyrist does not displease us;

*Non ego dum recito, si forte quid Aptius exit* Pers. Sat. 1.  
*Laudari metuum; nec enim mihi Cornea fibra est,*  
*Sed recti finemque extremum que esse recuso*  
*Engae tuum & Bellè.*

If whilst I reade some things seem to excell  
I fear not praise; but rather like it well;  
I have no senseless callous heart, and yet  
I can not yield your Acclamations great  
Enough to be the utmost bounding line  
Of what is true, or my supreme design.

8. And now (*my Hearers*) as to what concerns my self, if I will Administer well the affairs of my own Province, if in it I seek to doe the greatest good I can,) as I profess that is my greatest wish,) who is there amongst you, (if he be not a mere Novice and utterly

utterly ignorant of these Studies,) who does not know that there lies upon me an indispensable obligation of reciting, and repeating some things over and over again, as the occasions of my Auditory require, which daily changeth; and by new Successions and Vicissitudes is every day renew'd? Especially when *Hearers* come who have great need, or rather are under an absolute necessity of having the things I have now in hand taught them.

9. Some other may possibly object it is in vain to delay us with a Recitation, if at last you intend to publish these Discourses, which every man may then read with more Attention in the Quietness of retirement: but I reply (as I have said before,) that I recite them that they may come out the more perfect and Correct: And I have also another Reason for it, and that of no less moment. The Rules of all Arts and Disciplines, as all grant, are more happily instill'd by the mouth of a *Teacher* than they are drawn out of Books: and why then should not we conceive the same may hold true concerning the Rules of Reading History? I am sure this was the opinion of the often cited *Pliny*, for writing to his Nephew, thus he tells him, *You will say I have several not less Elegant discourses which I can read; it may be so: But then you will never want an opportunity to read them, but you may for hearing; besides as it is commonly said, the living Voice does most affect us, for*  
*though*

*Lib. 2.*

*Ep. 3.*

though what a man reads he attends more Accurately to, yet those things we hear sink deeper, which the very Pronunciation, Countenance, Habit, and Carriage or Behaviour of the Speaker, Stamps and Prints upon our minds. And St. Hierome in an Epistle to Paulina, saith, The living Voice hath somewhat of a secret energy or power, and transfusing it self from the mouth of the Authour penetrates the Ears of the Disciple with a stronger sound. And therefore Fabius Quintilianus, one of the greatest Masters of the Art of Rhetorick, gives this as a rule for the forming a good Oratour. *Let the Master* (saith he) *every day speak himself something, yea many things, which the Scholars may repeat after him amongst themselves; for though he may supply them with examples enough out of Books, yet that (as it is call'd) Living Voice affords more Nourishment, and above all others the Masters, for whom the Scholars, if they be rightly disposed, must needs have a great both Love and Reverence. Nor was the great Oratour M. Tully of another opinion, for in his Perfect Oratour he thus plainly delivers himself; Books (saith he) seem to want that spirit and Life which makes things seem greater when they are spoken, than when the same things are onely read, and from hence came that saying, in reading Demosthenes the greatest thing is wanting, the Oratour himself, being read, and not heard, and with this that of Horace agrees where with great facetiousness and pleasantry he Ridicules the* Epicu-

*Lib. I. c. 2.*

*Val. Max.  
Li. 8. c. 10.*

*Epicurean* who had improved *Catius* in the  
Kitchen Arts.

*Lib. 2. Sat. 4. Transcribed from Mr. Creech his Elegant Version.* Learn'd *Catius* by the Gods I ask this Boon  
Where e'er you go, Sir, I must have it done,  
Pray bring me to this Copious Spring of  
Truth,  
That I may hear it drop from his own mouth;  
For though you talk, as if you understood  
His Precepts well, and knew the rules for  
Food,  
Yet from your Lips I'm sure they can't be  
known  
So well as if I heard them from his own ;  
Besides to see the figure of the man  
Would please me much, pray shew me if  
you can,  
A Sweet with which blest you are almost  
Cloy'd,  
And do not value, cause so oft enjoy'd :  
But eager I to unknown Fountains press,  
To draw from thence the Rules of Hap-  
piness.

10. Things standing thus (*my Hearers*.)  
what hinderance remains that we may not  
cheerfully prepare ourselves for the designed  
Work ? which having thus bespoke your  
affections, we will begin forthwith in the  
next Lecture, and in the mean time lest  
whilst we are to discourse concerning the  
*Order and Method of Reading Histories*, we  
should break the rules of *Method*, if our  
younger Hearers (for whose sake this Task  
is

is undertaken,) be not told what Histories we mean, we think it now worth our while to premise first the Definition, and then the Division of Histories, and then briefly to explain them, that by this means we may open a more clear passage to the bringing our designed undertaking to its End. The Definition then which we formerly made, and which I will still stand by is this.

*History is the Register and Explication of particular affairs, undertaken to the end that the memory of them may be preserved, and so Universals may be the more evidently Confirm'd, by which we may be instructed how to live well and Happily.* I say first then, that it is a Register and Explication, because we are to discourse of it as it may be read, so that Recording and explaining are the Genus, for the Object or matter I put *particular affairs*, that is publick or private Actions worthy of the memory of men. I assign a manifold End, that the memory of particular Actions may be preserved, and also that out of Particulars, general Precepts may be deduced, and Confirm'd: and lastly, that by these we may be the more instructed how to live well and happily, for this was the reason why *M. Tully* styl'd History the *Mistress of Life*, and to this relate those excellent words of *Livy* in the Preface to his History. *This is the most Healthfull and Profitable attendant of the knowledge of History, that you may Contemplate the instructions of variety of Examples united in one illustrious Monument,*  
and

*The definition of History.*

and from thence take out such things as are usefull to thee, or to thy Countrey, and that thou mayst wisely consider that what has an ill beginning will have an ill end, and so avoid it.

11. According to this our Definition, we subjoyn our Divisions, which are not subtile and exquisite (for such would be of no use here,) but popular and common. I know that History has been divided both by the Ancients and some of the Modern Writers into *Divine*, which treats of God and Divine things; *Natural*, which treats of Naturals and their causes, and *Humane History*, which relates the Actions of Man as living in Society; and our definition has respect onely to the latter; and this again we subdivide into *Political* or Civil and Ecclesiastical History, and again both these into *General* and *Particular* Histories. The *Political* or Civil History is that which explains the Rise or beginning, Constitutions, Increases, Changes and Affairs of Empires, Common-wealths and Cities. *Ecclesiastical* History is that which principally describes the affairs of the *Church*, though at the same time the Transactions of Monarchs and Kingdoms are also inserted. *Universal* either Civil or Ecclesiastical History is that which contains the Actions of all, or at least many and those the most considerable People, Common-wealths or Churches, for many ages; the *Particular* History is that which comprehends the affairs of



of any one People, City or Commonwealth, or of one particular Church. *This our Method* is intended to describe the distinct and regular way of Reading all these in their due *Order*. There is another division of History, which offers it self to our Consideration, and is especially worth the observation of Youths, which is taken from the Circumstances and Modes of Relating or Explaining things: as of Histories some are call'd *Chronicles*, which are those that chiefly take notice of the times in which Actions are done; others are call'd *Lives*, which describe the Persons of particular men, and their Actions and Manners; others are call'd *Relations*, or Narratives, whose chief business is to relate faithfully and clearly the memorable Actions of particular men, or any particular affairs of Communities. As to the first of these heads, all Histories do or at least ought to note the times in which Actions happen, for every Relation is obscure, and like a Fable without the Addition of the time in which it falls, and yet all do not observe the same intervals of time, nor keep the same Order in Relating, and this produces variety of *Chronicles*, from whence has sprung the various denominations of *Annals*, *Fasts*, *Ephemerides* or *Diaries*, *Menologies*, *Bimestrias*, *Trimestrias*, *Semestrias*, *Decads* and *Centuries*, of all which we have largely discoursed in our Preliminaries of History. The Writers of that sort of History we call

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Chronicles, are, *Herodotus*, *Diodorus Siculus*, *Dionysius Halicarnassensis*, *Justinus*, *T. Livius*, *Sabellicus*, and the like. The Writers of *Lives*, as is said, propose to themselves the representation of the persons of single Men, and (which is worth your reflexion,) to this sort belong mixt Actions, publick, private, domestick and Civil, &c. in this Classis are *Suetonius*, *Plutarch*, *Cor. Tacitus*, *Dion Cassius*, *Emilius Probus*, and others to be placed. The Writers of Relations or Narratives are Historians, who endeavour to give full and Continued Accounts of memorable Transactions and affairs, such as *Xenophon's* Expedition of *Cyrus*, *Salustius* his Conspiracy of *Catilin*, *Halicarnassensis* his *Embassies*, and the like. Concerning the reading of all which you shall be farther informed, with God's assistance, in the Ensuing discourse.

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T H E

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THE  
METHOD and ORDER  
OF  
Reading Histories.

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Part the First.

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S E C T. I.

*Three things are required to the profitable reading Histories, whereupon the three parts of this discourse are propounded.*

**T**Hat the Reading of History may be attended with the most Advantageous Consequences, and afford the Student a good reward for his labour, three things are insignally necessary. First, That the Order he observe be right and  
C 2
Constant,

Constant, that he be not Confused, wandering, and desultory in his reading. Secondly, That he have a clear and good judgment, that he may with dexterity Apprehend what he reads, and well discern what is to be selected. Thirdly, There ought to be employed a diligent and exact industry that gathering Stores of all sorts, they may be regularly disposed as it were in a Granary; we design therefore to divide this *dissertation* into three general Parts: the first of which shall contain the principal Authours which are to be read, and shall also shew the Order in which they are to be read; the second shall teach who is to be Esteem'd a Competent, well qualified reader of History; the third shall shew an Excellent way of gathering the fruits of History, and Explain the order and method of disposing them into Cells or Store-houses.

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S E C T. II.

*What Series of Histories is to be observed, and how to be ordered; the great intervals of time to be observed; an Epocha or Æra, what it is, how many there is; the Floods or inundations, in what times they happened; the Obscure, and Fabulous intervals or periods of time, the Olympiads or Historical interval.*

**A**S to the first of these, such a chain, Series or Succession of Authours is to be observed in reading, as may exactly imitate the intervals of times, and the great and general Monarchies. The intervals or Periods of times as they relate to History, and the memory of Affairs, as *Censorinus* observes out of *Varro*, are three, the first from the beginning of mankind to the first Flood, which, saith he, for the ignorance of the things that were done in it is call'd the Obscure Period; the second is from the first Flood to the first Olympiad, in which because many things are fabulously related, it is call'd the *Mythick* or *Fabulous* interval; the third is from the first Olympiad to our times, by which he means the times of the *Cæsars*, which is call'd the *Historick Æra*, because the things which have been done in it are contained in true Histories. These great intervals (as you will see,) are divided or distinguished by several *Epochas*. Now an *Epocha* is some illustrious begin-

*De Nat. lib.  
die Varro.  
cap. 21.*

ning in time from whence we number the following times, and we observe two sorts of *Ephocas*, the *Ecclesiastical* and the *Civil*; the first of these are used in the *Sacred Scriptures* and Church History, such as are these which follow, from the beginning of the *World* or the *Creation*, from the inundation or *Flood*, from the building of the tower of *Babel* or the *Confusion of Tongues*, from the going out of *Egypt*, and the like: these that follow are frequently read in *Prophane Histories* or heathen *Annals*, from the destruction of *Troy*, from the first *Olympiad*, from the Expedition of *Cyrus*, from the passage of *Xerxes*, &c. So in this place of *Censorinus*, from the beginning of mankind or the *Creation of the World* to the *Deluge*, and it is remarkable he styles it the *first Flood*, for History preserves the memory of three great Floods or *Deluges*. The first was the *Universal Deluge* in the time of the Patriarch *Noah*, of which *Moses* Writes in the Holy Scriptures, which fell in the year of the *World*, 1656. The Second was that of *Ogyges* in *Achaia*, which destroyed almost all that Province, and because it happen'd in the time *Ogyges*, (who was then the Founder and King of *Elusina*,) he gave name to the time and place of it. According to *Orosius*, this fell in the year of the *World* 2185, in the days of the Patriarch *Jacob*. The third was the *Ducalion* Inundation, from him so call'd, in whose time an inundation (they are the words of *Orosius*.)

Oros. l. 1.  
c. 7.

Orosius,) of Waters Consum'd the greatest Lib. 1. c. 9.  
 part of the People of Thessalia, very few Escaping by the refuge of the Mountains, and Especially in Mount Parnassus, about which Ducaleon's Kingdom lay, who entertaining them that fled to him in Boats, preserved and fed them, upon the two heads of Parnassus, upon which account he is call'd the repairer of Mankind; this Deluge fell in the year of the World 2437, in the time of Aug. de Cecrops King of the Athenians, and about C.D. 1. 18. 15 years before the going of the Children c. 10. of Israel out of Egypt. I follow the Justin. l. 2. c. 6. Computation of Scaliger, which I desire the Reader would observe once for all.

2. That first Interval which to Varro (though a most Learned man) seem'd Obscure, all Night, to us Christians is full of Light, and by the Assistance of the Holy Scriptures, more bright than the Meridian Sun, and we know it contains 1656 years, the History of which we have delivered by Moses in a most brief Compendium, in the first six Chapters of Genesis, nor is there any thing to be found concerning those things that passed before the Deluge, in all the Monuments of Learning that are Extant, or can be found, but onely here.

3. The Second Interval from the Deluge to the first \* Olympiad, (that is to the first Exercise which every fourth year was Celebrated by the Grecians in honour of

\* These Exercises were instituted by Hercules, and revived by Iphitus, A. M. 3174, and from this year the Olympiads or Circle of 4 years are numbred.

*Jupiter Olympius*, and falls in with the XXXIV or XXXV year of the Reign of *Uzziah* King of *Judah*, contains one thousand five hundred and eighteen years, that is from the year of the World 1656, to the year of the World 3174. And this is call'd by *Varro*, and not without just cause, the *Mythick* or fabulous interval, because to it belong almost all the Arguments or Subjects of the Poetick Fables. For although there are some relations Extant in the Greek Poems and Historians, which are a little more ancient than the first *Olympiad*, such as the *Trojan War*, the *Expedition of the Argonauts*, the Histories of *Perseus*, *Oedipus*, *Hercules*, *Theseus* and some others, which for the most part are comprehended by *Ovid* in his *Chronicle*; yet in truth, as *Africanus* saith, all is full of Confusion, and disagreement, and wants the distinction of years, nor is there any thing worth the taking notice of, in all the *Grecian* Monuments, which happened in all that long interval, which passed betwixt the *Trojan War*, and the first *Olympiad* consisting of CCCC years, and much less is there any thing before the *Trojan War* worthy of Regard. Hence *Justin Martyr* in his Oration to the *Grecians* thus bespeaks them, *You ought to know that nothing is Exactly written by the Grecians before the first Olympiad*, and *Eusebius* in his *de preparatione Evangelii*, Chapter the 10th, till the *Olympiads*, there is nothing of any certainty written by  
the

the Grecians, but every thing is confus'd, nor before that time do they at all agree amongst themselves. Yet nevertheless, we Christians have a certain History of all this Fabulous interval, and (in what relates to the Church) large enough, and very clear, written by Moses and the Prophets, those Penmen of the Holy Ghost, wherein many things are intermixt, concerning the Empires and Kingdoms of the Nations, and their Actions, by the Veracity of which those Accounts we met with in Prophane and fabulous Writers are to be Examined.

4. To go on, the third Interval, (which Varro and Censorinus will allow to be the onely, sole, Historical Period,) from the first Olympiad, to the times of Censorinus, (who writ about the year of our Lord 240, from the building of Rome 991, as he saith himself, Chap. XXI,) comprehends above 1040, to which belongs the whole Series of ancient Prophane Story, which we have now Extant perfect, and distinguished by any certain Notation of times.



## S E C T. III.

*The Series and Succession of the great Empires said to be fatal, it is proved there were Eminently four; that of the Medes and Persians asserted to be but one Empire. Every one of them foretold by the Prophets; the Appellation Great Monarchies cavilled at in vain, by Bodinus, the Roman the biggest Empire.*

**N**OW since the 4 Great Monarchies or Empires, which (as much as may be known,) are the Greatest, and Successively followed each other, that ever were amongst men, do all fall in that period of times, which contains the Mythick and Historical intervals, which in their times Reigned over the greatest part of the Earth, and under which the far greatest part of what is contain'd in History was transacted. May I propose the Order and Succession of these great Empires? *Emilius Sura* an unknown person to me shall doe it for me, who is by *Vellejus Paterculus*, Lib. 1. c. 6. thus represented, The *Assyrians* (saith he,) were the first of all Nations who attained a general Empire, then the *Medes*, and then the *Persians*, and then the *Macedonians*; after which *Philippus* and *Antiochus*, 2 Kings descended from the *Macedonians*, not long after the Ruine of *Carthage*, being Conquered, the great Empire or Monarchy, was transferr'd

ferr'd to the People of Rome. This very Succession of the 4 Monarchies, seems asserted by *Arrianus Nicomedensis*, to be by a fatal decree disposed in this Order; *the Empire of Asia was* (saith he,) *to be taken* Lib. 2. de *from the Persians by the Macedonians, as* Exp. Alex. *the Persians had before Ravished it from the Medes, and the Medes from the Assyrians,* and the same order is observed by *Claudian* the Poet,

————— *Sic Medus ademia*  
*Assyrio, Medoque tulit moderamina Perses;*  
*Subjecit Persen Macedo cessurus & ipse*  
*Romanis, Hac Auguriis firmata Sibyllæ.*

*De Laud.*  
*Stilic. l. 3.*

So the *Mede* pluckt from off his Ancient  
Throne  
Th' *Assyrian* Prince at first, but left his own  
At last to the fierce *Persian*, whose hard  
fate  
It was to leave a *Grecian* Prince his State.  
Proud *Greece* yields too to the *Italick* Swords  
Which changes verifi'd *Sibylla's* Words.

*Dionysius Halicarnassæus* also in his proœm of the *Roman* Antiquities, observes the very self same Succession of the great Empires, where he compares them one with another, and does prefer the *Roman* Empire as very much above them all.

2. But here by the way, let us observe, that though *Æmilius Sura*, *Arrianus*, *Dionysius Halicarnassæus*, and very many other  
Authours

Authors of Antiquity, do reckon the Empire of the *Medes* for one of the Monarchies distinct from the rest ; yet we are taught by the Scriptures , that the Empire of the *Medes* and *Persians* was but one : Especially when they had taken the Empire from the *Assyrians*. And therefore there was but four illustrious and very great Monarchies, which are commonly observed to have been the irreconcilable Enemies of the Ancient Church, which were represented to *Daniel* the Prophet , in a Vision by four Beasts ; to *Zechary*, by 4 Chariots, and to *Nabuchodonosor*, by a vast Image made up of four several sorts of Materials, as the Holy Scriptures testify : for so the ancient Fathers , and most of the later Interpreters understand those Prophecies. Omitting then the Modern Expositours, three of the more ancient will be sufficient to prove, that heretofore for many Ages, it has been a received opinion, that the four great Monarchies were designed by the said three Visions. First, *Isidorus Pelusiota*, lib. 1. Ep. 218, above twelve Hundred years since, interpreted the Vision of the 4 Beasts thus. *That Divine Person Daniel in the famous and celebrated Vision, compared the several Kingdoms of the Assyrians, Medes and Macedonians , as consisting of the same sort of men , and each of them of a distinct Nation , to a several Beast , that is one of them to a Bear , another to a Lionsess , another to a Libard. But the 4th Vision , that*

is the terrible Beast, (which brought with it a vast Amazement,) having Iron Teeth, and being arm'd with Nails of Brass, devouring, grinding, and trampling under foot, not resembling any Animal, did perspicuously represent the Roman Empire, as being compact or made up of all the Nations and Tribes, and in its self furnished with all strength and Glory: Nor did the Propheer think it fit to express that Principality by one Name, which was to extend the Yoke of its power to all, and at the time of our Lord's Incarnation, was Arrived at an infinite Empire. Thus far the Pelusiot of the four Beasts; and St. Hierome who was a little more ancient than the Pelusiot applies the Vision of Zechary's four Chariots to the same purpose, In the first Chariot saith he were Red Horses, Sanguinary and Bloudy, and terrible as Babylonian Cruelty; in the second Chariot were Black Horses, representing the Empire of the Medes and Persians; in the third Chariot were White Horses, These were the Macedonians, under a King of which Race the Victory of the Maccabees, of whom we read, was; in the fourth Chariot were Horses of divers Colours, of great strength; for we know that of the Roman Kings, some were mercifull to the Jews, as Cajus Cæsar, Augustus and Claudian, others were Persecutours and terrible, as Caligula, Nero and Vespasian. Thus far St. Hierome of Zechary's Chariots. To Conclude, the stupendious Coloss in the very Explication of Daniel, which appeared

appeared to *Nabuchodonosor*, signifies the IV Kingdoms. But the Blessed *Sulpitius* does Elegantly unfold and apply it, and affirms that the IV Monarchies we have mentioned, were foretold by it. According to the Interpretation of the Prophet, (saith he) lib. 2. *The Image* which was seen carries the figure of the World, the Head of Gold was the Empire of the Chaldeans, for we have been informed that was the first and Richest; the Breast and Armes of Silver foretold the second Kingdom, for Cyrus Conquering the Chaldeans and Medes, transferr'd the Empire to the Persians; in the Belly of Brass was the third portended, and we see the prediction fulfill'd; for Alexander the Great snatching the Empire from the Persians, brought it over to the Macedonians; by the Thighs and Legs of Iron the fourth, that is the Roman is understood, which was stronger than any of the Monarchies that went before it, but the feet part Iron and part of Potter's-Clay, foretell that this Kingdom shall be divided, so as they shall never Unite, which is also come to pass.

3. We have exprest this somewhat too much at large, which yet we could not decline the fallacy of *John Bodinus* a very Learned man, having Extorted it from us, who in his Book *de Methodo*, cap. 70. Affirms that the famous division of the Kingdoms of the old World into IV Monarchies, was built upon the Modern Authority, and insipid Conceit of some late Writers,

ters. But from what has been said, it clearly appears to us on the contrary, that these IV great Empires were anciently observed and designed; of which two flourished successively in *Asia*, and are therefore call'd the *Asiatick*, and for the same reason the two others are call'd the *European*, which succeeded in *Europe*. *Vellejus* also, in the place I have cited above, seems to me to prove and confirm both these Names, and several Successions of the great Empires, in the following times (saith he,) the Empire of *Asia* was translated from the *Assyrians*, who had held it a thousand and seven hundred years, to the *Medes*; but the truth is, it is not worth our while to contend any longer, about either the Names or the distinctions of the *Monarchies*. In short then I say that it is most certainly true, and incontestably known to all Antiquity, that the *Assyrians* and *Chaldeans* first, and after them the *Medes* and *Persians*, did heretofore Rule over so great a part of *Asia*, that they might well be call'd the Supreme Monarchs of the World (as it was then peopled,) and the same may be said of the *Grecians* in their times, and much more of the *Romans*, by whom if not the greatest, yet certainly the best part, not onely of *Asia*, but also of *Europe* and *Africa*, was Conquered, as Histories inform us, which made *Polybius* thus express himself, *The Romans having forced not onely some considerable parts, but almost the whole inhabited World,*

Lib. 1. c. 6.

*World, to submit to their Authority, and Empire have raised their greatness to such a prodigious height, that the present Age may very rationally Extoll their happiness, but no succeeding Ages will ever be able to excell them.*

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## S E C T. IV.

*The Rise and duration of the Assyrio-Chaldean Empire, and also of the Medio-Perfian, then of the Grecian, and lastly the beginning of the Roman Empire before Julius Cæsar, how many years betwixt that and the times of Charles the Great, and from thence to Charles the fifth.*

**B**Ut to go on, that first *Assyrio-Chaldean* Empire, (for so I am inclin'd to call it,) was begun by *Nimrod*, (who is by some others call'd *Belus*,) in the year of the world 1717 or thereabouts; it continued a very long time, that is, almost one thousand and seven hundred years, for this Empire lasted almost the whole time of *Censorinus* his second interval, and after that too it ran out into the third (*the Historick*) interval 238 years. It is true as the Learned *Scaliger* has observed, it was not always in the same State of power and greatness, but at times was broken and diminished. For in the beginning it was of a vast Extent, but afterwards the Nations that were subject



ject to it, made defections till it was torn into several shreds or parcels, the Kings of *Assyria* giving up themselves to Luxury, and thinking of nothing less than Arms and the preservation of their Kingdom; but notwithstanding, from the first Foundation of it to the taking of *Babylon* by *Cyrus*, when it was transferred to the *Medes* and *Persians*, there passed almost 1700 years. For though *Justinus*, and *Georgius Monachus* affirm, the *Assyrians* were Masters of the World, but one thousand and three hundred years, the latter 1060 years, and *Diodorus Siculus* 1400 years. Yet I suppose they are to be understood of the time in which the Posterity of *Nimrod* or *Ninus* Reigned, who laid the Foundations of that Empire *A. M.* 1717, and particularly of *Sardanapalus*, (who according to *Vellejus*,) was the last that Reigned of XXXIII descents, in which till then the Son had succeeded his Father. But *Phul Belochus* and his Posterity first, and then *Merodach Bala-*  
*dan* and his Progeny, followed the Family of *Ninus*, and kept up that Monarchy in the *Assyrian* Nation to *Baltazar*, who was the last of their Kings, and perished when *Babylon* was taken by *Cyrus*, for so *Funccius*, *Reinerus Reineccius*, *Viginerius* and others do seem to collect out of Scripture. But *Josephus Scaliger*, *Dionys. Petavius*, *Jaco. Capellus* and others contend against this and endeavour to prove out of *Berosus*, *Megasthenes* and *Ptolemy*, that the Death of

D Baltazar



*Baltazar* by the treachery of his own Servants, whom he had enraged against him by his ill Nature, happened about seventeen years before the taking of *Babylon* by *Cyrus*. So he being slain in the 55th Olympiad, one *Nabonidus* by Nation a *Mede*, (call'd by *Daniel Darius* the *Mede*, by the common consent of the Conspiratours succeeded him, and he by the chance of War, being overcome by *Cyrus* King of *Persia*, in the XVII year of his Reign and *Babylon* taken, had his Life and the Government of *Carmania* given him, and so the Empire was translated to the *Persians*, in the second year of the 60 Olympiad and *A. M.* 3412.

2. It is not therefore difficult from what has been said, to shew that the *Assyrio-Chaldean Monarchy* from its first Rise to that period we have given it, lasted almost 1700 years, which may also be confirm'd by what *Calisthenes* the Scholar of *Aristotle* is said to have related, for he following *Alexander the Great* in his *Asiatick Expedition*, upon the request of his Master after *Babylon* was taken, diligently enquired of those who were skilfull in the *Babylonish Antiquities*, concerning their *Astronomical Observations*, the successions of the Kings of that most ancient *Monarchy*, and of the Number of their years, and what ever *Chaldean Antiquities*, or *Astronomical Observations* he could get, he sent them into *Greece*, which *Simplicius* somewhere avers contained 1903 years.

3. The

3. The Second Empire call'd the *Medio-Perfick*, is said to have lasted from the taking of *Babylon* by *Cyrus*, to the taking the same City by *Alexander the Macedonian*, (*Darius Codomanus* the tenth and last King of the *Persians*, being Conquered) not above 210 years, for *Alexander* entered *Babylon* in the III year of the 112 Olympiad. A. M. 3620.

4. The third Monarchy call'd the *Grecian*, and begun by *Alexander the Great* after the Conquest of *Darius*, is thought to have lasted to *Perseus*, the Son of *Philip the Second* King of *Macedonia*, who was overcome by *Paulus Æmilius*, and his Kingdom reduced into a *Roman Province*, which space of time comprehends somewhat more than two hundred and sixty years, for *Perseus* was overcome, taken and led in Triumph to *Rome* by *P. Æmilius*, in the year of the Building of *Rome* 586, A. M. 3782. and about that time it was that the *Roman* Empire attained that so much admired Greatness, which *Polybius* hath so much extoll'd in the former Section, which yet afterwards encreased, but from this time was esteem'd the IV Monarchy; for to this time that *Æmilius Sura*, (whom we have cited from *Paterculus*,) in plain words refers the beginning of its Empire; *Two Kings*, *Perseus* and *Antiochus*, being overcome, the Empire of the World, (saith he) was translated to the Romans, which *Polybius* also a-  
vers almost in the same words, the Romans

Lib. 3. 199.  
and 160.

having Conquered the Kingdom of Macedonia, brought the World under their Dominion, yea as the same Polybius acquaints us the Nations submitted in great Numbers to them, and made them the Arbitratours of Peace

*Lib. 2. c. 7.* and War betwixt themselves, which *Florus* also confirms, for from henceforth (saith he) the Kings of the World and the Captains, People, and Nations, sought Protection from this City, And again Polybius. Now it was

*Lib. 3. p. 150* confess'd by all, necessity extorting from them this Declaration, that the Romans must for the future be obeyed, and their Commands submitted to. To conclude, Daniel the Prophet States here the beginning of the IV<sup>th</sup> Monarchy, if the Learned *Melancthon* thinks right, whose words are these, when

*Chron. 1. 3. p. 146.* Daniel names, and depaints, the IV<sup>th</sup> Monarchy, he does not begin it onely from Julius Cæsar and Augustus, but includes the time in which the City of Rome was possess'd of the Empire of the World, even before their Civil Wars began. And therefore if from hence we compute the time of its duration, there is to the time of Julius Cæsar 118 years, from thence to Constantine the Great 356 years, from thence to Augustulus, who was forced by Odacrus King of the Heruli to resign the Empire, are above 170 years, and from thence to Charles the Great 325 years; so that from the Conquest of Macedonia to Charles the Great are 978 years, and from thence to Charles the V<sup>th</sup> are 720 years, so that from the Overthrow of

*Perseus,*

*Perseus*, to the Reign of *Charles* the V<sup>th</sup>.  
there is in all 1688 years.

S E C T. V.

*Why these four were call'd by way of Eminence  
the Monarchies.*

I Am not Ignorant that many other Dynasties, Kingdoms, Empires and Commonwealths, here and there flourished in the World, during the times of the three first *Monarchies*, but especially in the Ages of the first and second, as for Example that of the *Egyptians*, *Cicyonians*, *Spartans* and *Aethiopians* and others, frequent mention of which is made in ancient Historians, and we reade that some of them had some times vast Dominions, as *Sesoftris* King of *Egypt*.

*Venit ad occasum mundique extrema Sesoftris* Luca. l. 10.  
*Et Pharios currus Regum cervicibus egit.*

Who saw the Western Shoars, the bound of  
things,  
And drove his Char'ots o'er the Necks of  
Kings.

As *Lucan* sings, and *Justin* saith *Vexoris*  
King of *Egypt*, extended his Empire to L. 15.  
*Pontus*; *Strabo* saith too that *Tearchon* the

L. 6. c. 29. *Aethiopian* led an Army into *Europe*; and *Pliny* writes that the *Aethiopians* were great and powerfull, to the times of the *Trojan Wars*, and the Reign of *Memnon*, yet that the said IV *Monarchies* did much excell all these, is too well known to need any proof, for it is to be observed, that we do not call these the IV great *Monarchies*, as if they included all other Regions and Nations, but because they were Masters of a great part of the World, and had so much power, that they could easily Curb and give Laws to all other Princes, for therefore did God Erect *Monarchies* in the World, that men might be Governed, by Laws, Justice, and a good Discipline, as *Melancthon* observes.

Chron. l. i.  
p. 10.

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## S E C T. VI.

*How the reading of History is to be begun, good Epitomes not to be Condemn'd. Synopsis of Histories, Chronologers, some other Compendiums commended by Name. What Authours are principally to be consulted as to Universal History. Rawleigh one of the best, but the History of the Bible is the most ancient, and first of all to be read.*

**W**Herefore if any man desires to run over with advantage the History of these *Monarchies* or *Empires*, and in them

them the History of the World; I would advise him to begin with some short *Compendium*, Chronology, or Synopsis, before he enter that vast Ocean, because he may by that means learn at once the series of times and Ages, the Successions of Empires, and the greatest changes which have happened amongst Mankind, and so he may if he please, draw in his mind an Exemplar or Idea of the whole body of the Universal History, which he may contemplate with ease as it were at once, and this too was the advice of *Lodovicus Vivis*. At first (saith he,) choice is to be made of some Authour who begins with the remotest times, and brings down from thence, the chiefest heads of History in a constant thred to or near our times, for although in truth it cannot be denied that *Compendiums* have some times done much mischief in the World, and proved the ruine of some of the best ancient Authours, yet we will not therefore despise those *Epitomes* which are made with reasonable Abbreviations, if they render the way to an improvement plain and easie. For as Infants being led by the hand learn at first to go, so I would by all means persuade young men to begin the Study of History with *Epitomes* and short Histories, till the Foundations being well laid; in process of time they may approach, and try the very Fountains with good advantage. It will be therefore usefull to begin with *Beurerus* his *Synopsis*, or *Sleidan's Compendium*

Lib. 5. de  
trad. Discip.

Franken. b.  
Lib. 1. last.  
H.

Beurerus.  
Sleidanus.

- pendium of the IV great *Monarchies*, which is written (as *Reineccius* expresseth himself concerning it) in an Elegant, Polite, manly Style, and which may well be thought to be of the number of those Books, which are attended with a long Liv'd *Genius*; or, if he please, *Melancthon's Chronicle* which (as one *Stephanus* tells us,) whoever has not tasted must be a mere Block, it being the most Learned and Elegant Epitome of the History of almost the whole World. There are other Books of equal worth which may as justly be recommended to the Reader. As first, *Reinerus*, *Reineccius* his *Syntagma* of those Families, which in the *Monarchies* have had the Government. A laborious, exquisite work, by which the Reader being led as it were by the hand into the pleasant Fields of History, shall perform his Journey with much the greater Ease, Pleasure and Happiness. I think also that *Jacobus Capellus*, his *Sacred and Exorick History*, adapted with great diligence to the order of times, (he being a man of much Learning,) is by no means to be deprived of its deserved Commendation, it being worthy to be read seriously in the very first beginning of the Study of History, and which I wish he had brought down to our times, for it ends with the Birth of *Augustus*, A.V. C. 696. But *Dionysius Petavius* a Jesuit, has lately writ an excellent piece of the same Nature, which he hath styl'd *Temporum Rationarium*, in which the Sacred and Prophane
- Ep. ad  
Hen. Meibomium.
- Lib. de formand.  
Stud. p. 37.
- Reinerus.  
Reineccius
- J. Capellus.
- Petavius.  
This is translated.  
into English.



Prophane History of all times, from the Creation of the World, to the year of Christ 1632, is shortly brought down, and confirm'd with Chronological Proofs. Amongst the more famous Chronologers, if the Reader desires to perfect himself in Chronology, (which will be of Vast Advantage to him,) besides *Capellus* and *Petavius*, both which I rank in that order, he may read *Funccius*, *Buntingus*, *Helvicus* or *Sethus Calviti*, who in a late Edition of his *Chronology*, has made use of so great an industry that he has not omitted any thing, by which the true time of Histories may be exquisitely known. But then if after these Chronologers, he is pleas'd to dwell a little longer on the *Universal History*, and to enlarge his prospect, *JUSTIN* may be read, who is thought to have flourished under the *Antonines*, about the year of Christ 140. Nor is there any one amongst the Latins, who has more Politely and Elegantly contraded the History of so many Empires; for he Comprehends the Actions of almost all Nations, from *Ninus* to *Augustus*. Then may *Herodotus*, *Diodorus Siculus*, and *Polybius* follow, of all which we shall have occasion to speak more hereafter, and after these some of the Modern Writers may be read, amongst which, *Sir Walter Rawleigh* our Countrey-man deserves the first place, a man of great Fame, and for his great both Valour and prudence worthy of a better Fate. He has built up an Universal

*Funccius.*  
*Buntingus.*  
*Helvicus.*  
*Calviti.*

*Justinus.*

*Voss. de*  
*Hist. art.*  
*l. 2. c. 1.*

*Sir Walter*  
*Rawleigh.*

sal



V. Epist.  
ded. lib. de  
Ar. Hist.

sal History, from the Creation of the World to the fall of the *Macedonian*, or III Monarchy out of the most approved Authours, which is written in English, with very great Judgment, in a perspicuous method, and an Elegant and Masculine style, and the incomparable *Gerardus Joannes Vossius*, some years since began an Universal History, of all the foregoing Ages and Nations, I heartily wish (my Hearers,) that I may once see that Noble work and enjoy it with you! for what can be expected from so great a Treasure of Antiquity and History, but what is most Excellent, and above the reach of the Wits, not onely of this, but of many of the better Ages? But however, let the History of the *Bible* lead the way, which is incontestably not onely the most ancient, but the truest of all Histories, and to this tends the grave reprehension of *Carolus Sigonius*, of the common way of instituting or entering upon the Study of Antiquity. In laying the Foundations of the knowledge of Ancient times and things, as also in the beginning of almost all other Studies, I know not how we are carried away with the impetuous torrent of an ill Custome, and generally commit a very great Errour, by beginning with those Monuments, in which the Acute Grecians who were totally ignorant of the truth, have comprehended their Traditions of the false Gods, and the fictitious Actions of their feigned Heroes, which we can neither make any good use of,

of, nor improve our selves thereby in the least in Piety; when, if there were any Sense that I may not say prudence in us, we ought rather to begin with what is contain'd in the Holy writings of the Hebrews, for if we search for the Origine of things, we can begin no higher than the Creation of the World, and the formation of man, which is there treated of, if we seek Truth, there is no where so much of it as here, where it is proclaimed by the mouth of the Living God, if we seek grave things, what is more magnificent than these illustrious Monuments, in which the Holy Commands of God, the saving Promises, the certain Oracles, and other helps to our Salvation are comprehended? from whence can we derive more Excellent Examples of Vertue, or sharper detestations of Vices, or Actions worthy of memory, than from these Monuments of the Hebrews? in which onely it is apparently discovered, how much mankind has been relieved by the powerfull and present Assistance of God Almighty, in the Exercise of true Religion, or in the neglect of it, have been troden down and ruin'd by his Anger.

S E C T.

## S E C T. VII.

*From whence the History of the Assyrio-Chaldean Monarchy is to be fetched. Of Berofus, Ctesias and Megasthenes, and their suppositions Writings, in the defect of these we must have recourse to Josephus. The great loss in Diodorus Siculus, to be supplied from elsewhere, especially out of Josephus and the prophetick History. Dio-gines Laertius commended.*

Berofus li-  
ved 250  
years before  
Christ.  
Ctesias  
375.  
Megasthe-  
nes, 290.

Ctesias,  
Scaliger de  
Em. Temp.  
notis.

**B**Ut now if you are pleased to descend to the several *Empires*, and to prosecute the Histories of them by parts, and in their Order, we have *Berofus*, *Ctesias*, and *Megasthenes*, who give an account of the Affairs of the *Assyrio-Chaldean Monarchy*. But did I say we have them? No, (which is a very great affliction to the Historians,) we have them not, we have some fragments of *Ctesias*, which perhaps are not spurious, but then those concern the *Persian Empire* onely, for whatever he writ concerning the *Chaldean* is lost. We have also some shreds of *Megasthenes* too, and some *Adulterated Rhapsodies*, imposed upon the World by the *Viterbian Monk* a deceitfull Merchant, to which little Credit is to be given in the Opinion of very Learned men, for as to *Ctesias*, this is the opinion of *Josephus Scaliger*, a very great Philosopher. *He is* (saith he)

a silly Greek, and so he may but contradict Herodotus, he cares not what he says; he has committed many Errours through Humane Frailty, many wilfully out of Envy, and this appears clearly in Photius his *Parietina*. *Cressas* flourished in the times of *Cyrus Junior*, and being taken by *Artaxerxes* in a Battel, he was afterwards his Physician. And *Strabo* disputes the fidelity of the very genuine History of *Megasthenes*, which he often cites, how much more reasonably then may Learned men question the truth of that fictitious piece which is ignorantly call'd by his Name, but it is really the work of *Annianus*? He lived under *Selencus Nicanor*, as we are told by *Clemens Alexandrinus*, and that Impostor *Annian*. And most of the Learned suppose that the *Berosus* which goes abroad in the World is of the same Stamp. Will you please to hear what *Lodovicus Vivis* thinks of him, There is a small Book which is stil'd *Berosi Babylonii Antiquitates*, the *Antiquities* of *Berosus* the Babylonian, but it is a figment that pleases unlearned idle men very much, and of the same sort are *Xenophon's Æquivoca*, and the fragments of *Archilochus*, *Cato*, *Sempronius*, and *Fabius Pictor*, which are patched together in the same Book by *Annianus Viterbiensis*, and by his Additions rendered too, much the more ridiculous; not but that there are in it some things that are true, for otherwise, the thing could never have look'd abroad, but yet the body of that History is fictitious,

*Strabo. l.*

*14.*

*Lib. 2.*

*Strom. l. 1.*

*De Tradend. disc. lib. 5.*

Diodorus  
Siculus li-  
ved sixty  
years before  
Christ.

fictitious, and none of his whose Name it bears; thus far the Learned Vivis, and therefore he and other Learned men, send us to Josephus, Justin the Epitomizer of Trogus, and Diodorus Siculus his Antiquities, and well we might be turn'd over to him, if he were intirely Extant, which some of the Ancients call'd simply the LIBRARY, and others the Libraries. And Diodorus acquaints us himself in the Preface to his History, what account he had given of ancient times, his words are these; *Our first six Books give an account of what happened before the Trojan War, and what is set forth concerning those Ages in Fables, of which the three first contain the Barbarous Story, and the three latter the Grecian, and in the eleven following Books, we deliver the History of what passed throughout the World, to the Death of Alexander the Great.* Thus far the Sicilian. But, alas, the five Books which follow his fifth Book, (which he stiles ΒΙΒΛΙΟΝ ΝΗΣΩΝ, the Book of Isles, because in it he treats of the Islands) are to the deplorable injury of ancient History, perished. For in them was contain'd all the Oriental Antiquities, which might have afforded much light to the Old Testament, as the Learned Josephus Scaliger observes. We should think this great Loss the less if Theopompus, Ephorus, Callisthenes Timens, and the rest from whom Diodorus had with incredible industry compiled those five Books, were still Extant. Concerning which you may Consult

Ad Euseb.  
1967.

Consult *Vossius* his piece of the *Greek Historians*. We cannot deny but some have blamed the *Sicilian* for those five Books that are Extant, which we have recommended as first to be read, and amongst them *Lodovicus Vivis*, who admires how *Pliny* could say that *Diodorus* was the first of the *Grecians*, who left off Trifling, when (saith he,) there is nothing more Idle. But we reply, that Learned *Censor* did not well consider that *Diodorus* himself owns, that the History of those times was mixt with many Fables, and delivered very variously by the Ancients, but he was content to relate what seem'd most agreeable to Truth, and yet at last he did not desire they should be taken for solid Truths, but that he thought it was better to have the best knowledge we could of those Ancient times, than to be altogether ignorant of them; as *Gerardus Joh. Vossius*, a man of a peircing judgment has well observed, in his second Book of the *Greek Historians*, chap. the second: In the defect therefore of those Authours we have mentioned, and to repair as well as we may the loss sustain'd in the former Books of the *Sicilian*, helps are to be fetched in from *Eusebius* his *Chronicon*, where we shall find many Antiquities pointed at, from *Plutarch's Theseus*, *Licurgus* and *Solon*; from *Pausanius* his description of ancient *Greece*, from the first Book of *Orosius*, and especially from the *Prophetick History*, in which onely are all those things  
that

Lib. 5. de  
Trad. disc.  
lib. 2. de  
Caus. Corr.  
Art.

He lived  
A. Chr.  
140.

that happened after the Death of *Sardanapalus*, which are of certain and undoubted Faith, to be found concerning the *Assyrians* and *Chaldeans*, even to the beginning of the *Medio-Persian* Empire, and a little farther, and no where else amongst the Ancients, (if you except *Josephus* his *Antiquities*;) is there any thing to be found concerning these times, and the Jewish State then) for he indeed there treats of their State too, from the times in which the Scriptures end, to the XIII<sup>th</sup>. year of the Reign of *Domitius Caesar*, and LVI<sup>th</sup>. year of his own Life. But of *Josephus* we shall discourse more at large in his proper place, there may also be many things worth the taking notice of, observed in *Diogenes Laertius* his Lives of the Philosophers, which will Embelish the History of the first *Monarchy*. Especially the History of the last *Century* of it; in which the VII wise men of *Greece* flourished, and that famous man *Pythagoras*, and many others, whose Lives *Laertius* wrote. in that *Golden Book*, (as *H. Stephen*,) in that most usefull Book, and more valuable than Gold, as the most Learned *Vossius* doubts not to call it.

S E C T.



S E C T. VIII.

Where Herodotus began his History, and where he Ended it; his Commendation, in what time he flourished; the Rise of the Second Monarchy; the Contents of the several Books of Herodotus, why the Names of the IX Muses were given them, from what Authours his History may be enriched or illustrated.

**H**erodotus, the Father of the *Heathen* Herodotus History, begins where the *Prophetick* History ends; which is owing to the Goodness and Providence of God, that as it were in the self same moment, where the History of the Bible Concludes, Herodotus *Halicarnassensis* should begin his. For when the Prophets in the Holy Scriptures had related what seemed more worthy of the care of the Holy Ghost, from the beginning of the World to Cyrus; Herodotus beginning with Gyges King of Lydia, Contemporary with Hezekiah and Manassa Kings of Judah, about the year of the World 3238, about CL years before Cyrus his Reign in Persia; immediately descends to CTRUS the Great Founder of the *Medio-Persian* Empire, and so deduceth the History of the *Medes* and *Persians* in a smooth Style, which flowes like a quiet and pleasant River (as Cicero in his Orator expresses it well,) to the time of the  
E wretched



wretched flight of *Xerxes* out of *Greece*. Which happened in the Second year of the LXXV Olympiad, in the year of the World 3471. in which time *Herodorus* flourished, and lived to the beginning of the Peloponnesian War. Which *Dionysius* his Countrey-man relates in these words. *Herodotus Halicarnassæus* being born a little before the Persian Expedition, lived till the Peloponnesian War. That is, from the first year of the LXXIV Olympiad, to the Second year of the LXXXVII Olympiad, (for so the Great *Scaliger* computes his Age,) making him to have Lived precisely the space of XIII Olympiads; that is, LII years. For so long Lived the sweetest Muse of Jonica as he calls him, and then goes on thus. *He is the most ancient Writer in Prose who is now Extant; the Treasury of the Grecian and Barbarian Antiquities, an Armour never to be out of the hands of the Learned, nor to be touched by the half Learned, the Pedagogues and the Apes of Learning.* But however, *Herodotus* might live somewhat longer, yet it is sure he brought not his History beyond the times of *Xerxes*. He has contained in Nine Books, which he distinguished by the Names of the Nine Muses, a continued History of CCXXXIV years. Will you have the Contents of his several Books? I will give you them shortly. In his first Book, besides what he relates of *Cyges*, and the succeeding Kings of *Lydia* to *Cræsus*; of the ancient *Jonia*; of the manners

*Animad. in*  
*Euf. Chron.*  
p. 97.

*Clio.*

manners of the *Persians*, *Babylonians* and some others; he gives an Elegant account of the Birth of *Cyrus* the Authour of the *Medio-Persian* Monarchy, and then of his Miraculous Preservation, of his Education and Actions. In his Second Book, he describes all *Egypt* to the Life; declares the Customs of the *Egyptians*, and Commemorates the Succession of their Kings. In his third Book, he weaves the History of *Cambyfes*, and of *Smerdis* the *Mage*, which simulated *Cyrus*, and so Reigned VII Months, and Explicates the fraud, and the Discovery. Then he subjoyns the Election of *Darius Hiftaspis*, and then enumerates the Provinces of the *Persian* Empire, and gives an account of the taking of *Babylon*, by the faithfull industry of *Zopirus*, in the praises of whom he ends it. In his fourth Book, he presents us with an exact Description of *Scythia*, to which he adds the unfortunate Expedition of *Darius* against the *Scythians*, and there we reade the History of the *Mynians*, and the City of *Cyrene* built by them in *Libya*, and the Description of the People of those Countries. The fifth Book, contains the *Persian* Embassy to *Amyntas* King of *Macedonia*, and also the just Punishment of *Sisammis* an unjust Judge; the Sedition of *Aristagoras* the *Milesian*, and his end; and then he shews what was the State of the Cities of *Athens*, *Lacedemonium* and *Corinth*, in the time of *Darius Hiftaspis*. The sixth Book, describes

Euterpe.

Thalia.

Melpomene.

Terpsichore.

Erato.

Polymnia.

Urania.  
Calliope.

the Ruine of the Seditious *Hiftians*; and then shews the Origine of the Kings of *Sparta*; and the preparations of War made by *Darius* against the *Grecians*, and the Fight at *Marathon* in which *Miltiades* bravely defeated the *Persians*. The seventh contains a most excellent Consultation, concerning the War with *Greece* held by *Xerxes*; and then represents his famous Expedition into *Greece*, and the Battel of *Thermopilas*. The eighth describes the Sea Fight at the Island of *Salamine*. The ninth besides the punishment of one *Lycidas*, gives an account of two great Battels fought in one day, the one at *Plateas* in the dawn of the Morning, and the other at *Mycalen* a Promontory of *Asia* in the Evening; in both which the *Persians* were beaten, and at last totally Expell'd out of *Greece*. And in these Nine Books you will find, besides the History of the *Medes* and *Persians*, the Histories also of the *Lydians*, *Ionians*, *Lycians*, *Aegyptians*, *Mynians*, *Grecians* and *Macedonians*, and of some other Nations; their Manners and Religions are also intermixt, and delivered with that Purity, Elegance, and sweetness of Style, that the *Muses* were by the Ancients feigned to have spoken by the mouth of *Herodotus*, and for this cause the Names of the *Muses* were put before these Books, not by the Authour, but by some other persons, as some think. But the Learned *Vossius* (which I think fit to remark here,)

is of another opinion, and says, that he inscribed the Names of the IX Muses before his Books upon the same account, that the three Orations of Eschines were call'd the Graces, with relation both to their Number and the Delicateness of the Language, and the same Oratours IX Epistles were also call'd by the Names of the Muses, as Photius saith, Sect. LXI. But the same Learned man (*Vossius*) goes on and asserts that it is app'rent, that the Books of Herodotus were not so call'd by way of Apology for the falsehoods contained in them, as Lodovicus Vivis thought, as if by these Names the Reader were in the very entrance to be admonished, that some things in them were related with too much Liberty to delight the mind, which is allow'd the Muses. For though Herodotus inserts some Narratives that are not much unlike Fables, yet the body of his History is compil'd with a rare Fidelity, and a diligent care of Truth. Concerning his other Narratives, he for the most part premiseth that he recites them not because he thought them true, but as he had re-

ceiv'd them from others, I ought (saith he) to unfold in my History what I have heard from others, but there is not the same necessity I should believe all relations alike, which I desire the Reader would once for all take notice of, and remember throughout my History. And we may enlarge and confirm the History of

*I heartily wish we might once have a good Version of Herodotus, which though in French was never yet made English.*

Justin.

these times of which *Herodotus* writ by reading the 2, 3, and 7<sup>th</sup> Books of *Justin*, and by reading the Lives of those famous *Generals*, *Aristides*, *Themistocles*, *Cimon*, *Miltiades* and *Pausanias*, written both by *Plutarch* and *Cornelius Nepos*; and to these may be added the Lives of the Philosophers of those times, written by *Laertius*, viz. *Anaximander*, *Zenon*, *Empedocles*, *Heraclitus*, *Democritus*, and others of that Age.

C. Nepos  
is lately put  
out in Eng-  
lish.

## S E C T. IX.

*Of Thucydides, his Elogies; from whence, and how far he deduceth his History, which he compil'd in VIII Books; the Arguments of those Books briefly and distinctly unfolded, and lastly, is shewn what Authours besides he, have written of the same Wars and Times.*

Thucy-  
dides Eng-  
lished by  
Mr. Hobbs.

**T***hucydides* follows *Herodotus*, a celebrated Historian, in relation both to his Eloquence and Fidelity. He flourished 460 years before Christ, in the LXXXVII Olympiad, and because the Elogies Learned men have made for him, may perhaps ascend the Reader to a more serious study of his History, I shall not decline the repeating them here. *M. T. Cicero* speaks thus of him; *In my opinion Thucydides ex-*  
cells

De Orat.  
l. 2.

cells all others in the art of Speaking, he almost equals the number of his words with the number of his Sentences; his expressions are so fit and short, that no man can determine whether he has most illustrated his Subject by his Oratory, or his Oratory by his wise reflexions. Fabius Quintilianus thus expresseth his Esteem of him. *Thucydides is always* De instic. Orat. l. 10. (saith he) close and short, and ever present to his Business. Herodotus sweet, candid and diffus'd; Thucydides is the best representer of moved affections, Herodotus of calm; Herodotus is the best at a long, Thucydides at a short Oration; this forceth, and that wins a man's consent. Let us now hear the judgment of Modern Writers, and in the first place that of Justus Lipsius. Thucydides (saith he) writ an History in which he relates neither many nor great affairs, and yet perhaps he has won the Garland from all those who have represented many and great occurrences; his discourse is always close and short, his Sentences are frequent, and his Judgment sound, giving every where excellent but conceal'd Advice, directing thereby Mens Lives and Actions: his Orations and Excursions are almost Divine, the oftner you read him, the more you will gain by him, and yet he will never dismiss you without a thirst of reading him again. Isaac Casaubon speaks thus. *Thucydides is* Prefat. ad Polyb. a great man, and a great Historian, who when he had for sometime been conversant with, and employed in great Transactions, retired to describe them with his Pen, and gave Posteri-

ty an example of an History so written for the use of Men, that it will ever be the Subject of their wonder, rather than imitation.

Christopherns Colerus speaks thus.

Epist. de  
Stud. poli-  
tico,

Thucydides perfected the art of Writing Histories, which Herodotus just before had Adorn'd, turn over and over, and carry in your bosome that great treasure; he has described the Peloponnesian War which he saw, and in which he bore his part, you will not seem to reade, but see it in him, and you will find as many wise instructions as Sentences; he explains his Business prudently, severely and gravely, by which it is apparent how usefull he may be to a Politician; and as to those that are to consult about War or Peace, they ought to keep him ever close to them as their best Counsellour; thus has Thucydides hit every point. To proceed, Thucydides writ an History of almost LXX years in eight Books, beginning at the departure of Xerxes out of Greece, where Herodotus ends, and bringing it down to the XXI year of the Peloponnesian War; for although his main design was to write the War betwixt the Athenians and the Peloponnesians, (a great part of which he was,) yet in his first Book in the very entrance of it, he represents the ancient State of Greece, from the times of the Expedition of the Argonauts and the Trojan War; and comparing the greatness of the Peloponnesian War, with all those that had preceded it, and explaining the causes, pretences and occasions of it, he  
premi-



premiseth the History of those fifty years, which interven'd betwixt the flight of *Xerxes*, and the beginning of this War, without ever going on that account from his intended Subject. But if the Reader desires a full and perfect History of these fifty years, before he goes any farther in *Thucydides*, let him in this place take in the Lives of *Themistocles*, *Aristides*, *Pausanias* and *Cimon* written by *Plutarch* or *Cornelius Nepos*. And the XI<sup>th</sup> and XII<sup>th</sup> Books of *Diodorus Siculus*, and the second and third Books of *Justin*, which all belong to this place; and then let him proceed in *Thucydides*, who in his second Book enters upon the description of that War, in the first place telling us the time when it began, and unfolding the method of the whole work, and shewing who were the incendiaries and who began the War; then follows the Oration made by the *Laconian* King to his Souldiers, his commendation both of the Authority and Eloquence of *Pericles*, and his Description of the dreadful Plague at *Athens*; then he Celebrates the worth of *Phormion* the *Athenian* General and their Naval Victories, and commemorates the Surrender of *Poridea*, the Siege of the *Plutenfes*, and the ineffectual Expedition of the *Thracians* against *Perdicca* King of *Macedonia*, and so entertains us with the History of the three first years of the War. In the III Book are contained the affairs of the three next years of that War,

*Plutarch.*  
*Diodorus*  
*Siculus.*



ty an example of an History so written for the use of Men, that it will ever be the Subject of their wonder, rather than imitation.

Epist. de  
Stud. politico,

Christophernus Colerus speaks thus.

Thucydides perfected the art of Writing Histories, which Herodotus just before had Adorn'd, turn over and over, and carry in your bosom that great treasure; he has described the Peloponnesian War which he saw, and in which he bore his part, you will not seem to read, but see it in him, and you will find as many wise instructions as Sentences; he explains his Business prudently, severely and gravely, by which it is apparent how usefull he may be to a Politician; and as to those that are to consult about War or Peace, they ought to keep him ever close to them as their best Counsellour; thus has Thucydides hit every point. To proceed, Thucydides writ an History of almost LXX years in eight Books, beginning at the departure of Xerxes out of Greece, where Herodotus ends, and bringing it down to the XXI year of the Peloponnesian War; for although his main design was to write the War betwixt the Athenians and the Peloponnesians, (a great part of which he was,) yet in his first Book in the very entrance of it, he represents the ancient State of Greece, from the times of the Expedition of the Argonauts and the Trojan War; and comparing the greatness of the Peloponnesian War, with all those that had preceded it, and explaining the causes, pretences and occasions of it, he premi-

premiseth the History of those fifty years, which interven'd betwixt the flight of *Xerxes*, and the beginning of this War, without ever going on that account from his intended Subject. But if the Reader desires a full and perfect History of these fifty years, before he goes any farther in *Thucydides*, let him in this place take in the Lives of *Themistocles*, *Aristides*, *Pausanias* and *Cimon* written by *Plutarch* or *Cornelius Nepos*. And the XI<sup>th</sup> and XII<sup>th</sup> Books of *Diodorus Siculus*, and the second and third Books of *Justin*, which all belong to this place; and then let him proceed in *Thucydides*, who in his second Book enters upon the description of that War, in the first place telling us the time when it began, and unfolding the method of the whole work, and shewing who were the incendiaries and who began the War; then follows the Oration made by the *Laconian* King to his Souldiers, his commendation both of the Authority and Eloquence of *Pericles*, and his Description of the dreadful Plague at *Athens*; then he Celebrates the worth of *Phormion* the *Athenian* General and their Naval Victories, and commemorates the Surrender of *Peridea*, the Siege of the *Plutenses*, and the ineffectual Expedition of the *Thracians* against *Perdicca* King of *Macedonia*, and so entertains us with the History of the three first years of the War. In the III Book are contained the affairs of the three next years of that War,

*Plutarch.*  
*Diodorus*  
*Siculus.*

War, that is the defection of the *Misyle-neans* and the other *Lesbians* to the *Lacedemonians*, which being again reduced by the *Athenian* Forces, there follows an illustrious Consultation concerning the punishing of them, and the cruelty of *Paches* the *Athenian* Commander is observed; the City of *Platea* taken and rased to the Ground, the Sedition of the *Cortyreans* described, the Seeds of the *Sigilian* War disclos'd, the improsperous Battel of *Demosthenes* against the *Aetolians*, and his more prosperous Engagement with the *Ambracians*. In the IV<sup>th</sup> Book are read the fortifying the *Pylus*, the Siege, and the taking it, and the manner of the defence, the Victory against, and taking the *Spartan* Nobility; the fortunate actions of *Brasida* a famous *Lacedemonian* Commander in *Thrace*, and these make up the History of the next three years. The V<sup>th</sup> Book comprehends the History of almost seven years, that is the Battel betwixt *Brasida* the *Spartan* Commander, and *Cleon* the *Athenian*, at *Amphipolis* a City of *Thrace*, wherein both the Generals were Slain and paid for their restless disturbances; then the various Leagues and Combinations of the two parties all weak and uncertain, the foolish and mad stubbornness of the great men, the sad effect of which follows. In the beginning of the VI<sup>th</sup> Book the Authour makes a description of the ancient *Sicily*, and gives an account of some part of their former Story. Then  
the

the pretences of the *Sicilian War*, and some Noble Consultations about it are propos'd; *Nicia* opposing, and *Alcibiades* promoting and perswading to it: then he remembers some Prodigies which preceded that War, the defection of *Alcibiades* to the *Lacedemonians*, and some things which happened in *Sicilia* soon after the Arrival of the *Athenian Fleet*, which things happened in the XVII<sup>th</sup> year of this War. In the VII<sup>th</sup> Book *Michaleffus*, a City of *Bœotia* is taken by the *Thracians* who exercise there great Cruelties, then the Authour prosecutes the *Sicilian War*, which fell out very unfortunately for the *Athenians*, and brought a grievous loss upon them, the Commanders, *Demosthenes* and *Nicias*, being both taken and slain against the will of *Gylippus*, to whom they rendred themselves. These things were acted in the XVIII<sup>th</sup> and XIX<sup>th</sup> years of the *Peloponnesian War*. In the VIII<sup>th</sup> Book he gives an account of the defection of the *Athenian Confederates* to the *Lacedemonians*, their Enemies, upon the News of this Overthrow, and the League betwixt the *Spartans* and the *Persian Governours* of the *Asian Provinces*; after this the *Democracy* of the *Athenians* is changed into an *Olygarchy* of forty men, which is again soon after dissolved. Lastly, *Thrasybulus* and *Thrasyllus* two *Athenian Captains*, after a dubious Sea Fight at *Abidus*, beat the *Lacedemonian Fleet* and their Leader *Mindarus*; this Victory was obtain'd

Plutarch.  
Corn. Ne-  
pos.  
D. Siculus.  
Justin.  
Orosius.

tain'd in the II year of the XCII Olympiad, in the XXI year of this War, in the Summer time, where *Thucydides* his History ends, *Anno Mundi*, 3539. With *Thucydides* are the Lives of *Pericles*, *Alcibiades*, *Chabrias*, *Thrasybulus* and *Nicias*, written by *Plutarch* and *C. Nepos* to be read, and the XIII<sup>th</sup> Book of *Dionysius Siculus*, the IV<sup>th</sup> and V<sup>th</sup> of *Justin*, and the first Book of *Orosius*, Chapters the XIV<sup>th</sup> and XV<sup>th</sup>, by all which the History may be somewhat enlarged and enriched.

## S E C T. X.

*Of Xenophon his Praise and Elogies, when and in what order he is to be read; he gives us the History of XLVIII years, which may be enlarged from Plutarch, Justin, and Diodorus Siculus.*

Xenophon  
This Au-  
thour's Hi-  
stories are  
lately tran-  
slated into  
English.

THE thread of *Thucydides* his Story is continued by *Xenophon*, who for the sweetness of his Style is call'd the *Attick Muse*, and the *Attick Bee*; by whose mouth also the *Muses* are said to have spoken, as *Cicero* informs us in his *Oratour*: He was famous about 410 years before the Birth of our *Saviour*; there is an High *encomium* of *Xenophon* extant in *Dion Chrysostome* in his Oration concerning the *Exercise of the Art of Speaking*, where with great ingenuity he recom-

of Reading Histories.

recommends the reading of him, averring amongst other things, that the reading of him alone was sufficient to make a man a Politician; nor is that which is related of him by *Diogenes Laertius* in the end of his Life the least part of his praise; that *Thucydides* his Books being then unknown, falling into his hands when he might with facility have suppressed them, he took care to publish them, by which Act of his every man may know, what Honour he deserved from those who have an esteem for the Grecian Eloquence or History; and the Modern Criticks have not fail'd to give him equal Commendations. *Xenophon* (saith *Lipius*) in his History, is a pleasant and faithfull, or at least a cautious prudent Writer, from which yet you may rather draw civil Prudence, than that he seems to have intended it. And yet *Christoph. Colerus* saith, Civil Prudence is certainly the principal Vertue in the writings of *Xenophon*, it sparkles strangely in his Institution of *Cyrus*, and the Relation of his Expedition against *Artaxerxes*, in which *Xenophon* discovers how great a Commander he himself was; therefore let *Xenophon* be the Looking-glass of Kings and Princes, the *Viaticum*, as *Homer* was to *Alexander* the Great, of Emperours. The Glory (saith *Vossius* of *Xenophon* was threefold, for I will take no notice of his Eloquence; he was a Philosopher, an Historian, and a good Commander; the truth is, he left the Profession of Philosophy, and wrote his History when he was a Commander,

In Not. ad.  
1. Policap.  
9.

Epist. de  
Studio Po-  
litico.

He flourish-  
ed in the  
IVth year  
of the  
XCIV O-  
lympiad.  
A.M. 3550.

mander. I shall omit that Elegant piece of his concerning the *Institution of Cyrus*, because it belongs to the foregoing times (of which *Herodotus* wrote,) nor is it (as is supposed,) penned as a true History, but as a representation of a just Empire or Government, yet *Scipio Africanus*, that admired Personage, had so great an Esteem for this Piece, that he never went without it about him; but to return, he Composed the History of his own times in seven Books, the two first of which are to be read immediately after *Thucydides*, because they contain the residue of the *Peloponnesian War*, and where *Thucydides* ends, there *Xenophon* (as it were carrying on the Web,) begins and relates what passed betwixt the *Athenians*, and *Lacedemonians* after that Naval Victory, that was obtained at *Abidus* by *Thrasylbulus* against *Mindarus*, in the 2 year of the 92 *Olympiad*, (of which we have spoken before,) to the taking of *Athens* by *Lysander*, in the 4<sup>th</sup> year of the 93 *Olympiad*, and in these Books here and there he represents some of the *Medio-Persian* affairs; as how the *Medes* rebell'd against *Darius* King of *Persia*, and afterwards submitted again to his Empire; how *Cyrus* the younger Son of *Darius* went to his Father who was then sick in the *Higher Asia*, having first sent money to *Lysander*, for the use of the War against the *Athenians*; how *Darius Nothus* Died, and *Artaxerxes Mnemon* his Elder Son became his Successour. In the end



end of the second Book he gives an account of the suppressing the XXX Tyrants who had raged for two years at *Athens*, by *Thrasybulus*, and also the Peace and Act of Oblivion, which was confirmed by the *Athenians* amongst themselves by an Oath, by which an end was put to the *Peloponnesian War*, which *Thucydides* calls the most memorable War that had ever happened, and the longest, and so in truth it was, for it was prolonged to the XXVII<sup>th</sup> or XXVIII<sup>th</sup> year as is manifested by *Xenophon*; these things are contained as I said in the two first Books of the *Grecian History* of *Xenophon*, which being read, the Reader may pass to his seven Books of the Expedition of *Cyrus the younger*, against *Artaxerxes Mnemon* his Elder Brother, written by *Xenophon* also, in which we have an account how *Cyrus* gathered *Grecian Forces*, and went up with them against his Brother. How he fought and was Slain, then how the *Grecian Captains* were Massacred after the Fight contrary to the Faith given, and how *Xenophon* (who followed *Cyrus* in this Expedition) after his Death, was chosen General by the *Grecian Souldiers*, and had the felicity to conduct them from the very heart of *Persia*, though continually assaulted by the *Barbarians*, and harassed with other miseries and inconveniencies into their own Countrey; in the first year of the 95 Olympiad. When the Reader has finished these, he may then proceed to the rest



Plutarch.  
Nepos.

Justin.  
D. Siculus.

rest of the *Grecian* History, in which the affairs both of the *Grecians* and *Persians* are continued to the *Mantinean* Battel, in which the *Thebans* beat the *Lacedemonians*, under the Conduct of *Epaminondas*, who whilst he perform'd the parts not onely of a Commander but private Souldier, being grievously wounded, died soon after, and with him the Glory and power of the *Theban* Common-wealth Expired; in the second year of the 104 *Olympiad*: So that the Son of *Gryllus* will furnish the Reader with an Elegant and rich History of the affairs of XLVIII years; but this the Reader may enlarge and enrich too, if (as in reading *Thucydides*, he took in *Plutarch's* *Pericles*, *Nicias* and *Alcibiades*,) so here, he take in the Lives of *Lysander*, *Agésilas*, *Artaxerxes*, *Thrasybulus*, *Chabrias*, *Conon* and *Datames*, written by *Plutarch* and *Nepos*; for all these flourished in that interval of time which is represented by *Thucydides* and *Xenophon*, and afford a considerable addition to the Histories of those times, the IV<sup>th</sup> V<sup>th</sup> and VI<sup>th</sup> Books of *Justin*, and the XIII<sup>th</sup> XIV<sup>th</sup> and XV<sup>th</sup> Books of *Diodorus Siculus* belong to the same times; and as to *Diodorus* he is the next Authour I shall commend to the Reader.

## S E C T.

S E C T. XI.

*The fair Elogie of Diodorus Siculus, that he travelled over several Countries before he writ his History. He continues the History of Xenophon about the end of his XV<sup>th</sup> Book; then he gives an account of the actions of Philip King of Macedonia in his XVI<sup>th</sup>, and from thence passeth to Alexander the Great, and describes the Rise of the third Monarchy.*

**F**Or though *Diodorus Siculus* is some centuries of years younger than *Xenophon*, as who flourished in the times of *Julius Cæsar* and *Augustus*, about the CLXXXIII Olympiad, yet in this our Series of Authours, I desire he may immediately follow *Xenophon*, being not one of the many, but a celebrated Writer, and so expert in Antiquities, that *Greece* can scarce shew another that is his Equal; which Judgment may be confirm'd by the *Elogie* which a Learned Divine of our Countrey, a Reverend Bishop, and excellently versed in this and all other sorts of Learning, is pleased to bestow upon this Authour. *Diodorus Siculus* (saith he) is an excellent Authour, who with great Fidelity, Immense Labour, and a rare both diligence and ingenuity, has collected an Historical Library, (as *Justin Martyr* calls it,) in which he has represented his own, and the Studies of other men, being the great re-

*Diodorus Siculus is said to be translated into English but not yet Printed.*

*Mountague Cicest. Episc. in pref. ad Apparat.*

porter of humane Actions ; but as Diodorus himself styles it the Common Treasury of things, and an harmless or safe Mistress or Teacher of what is Usefull and Good. Our Reverend Bishop might well call it an *Immenſe Labour*, for he ſpent XXX years, (as he himſelf confeſſeth) in writing this Hiſtory, travelling in the mean time over ſeveral Countries to inform himſelf, running through many Dangers as uſually happens. *Diodorus* alſo does rightly ſtile it

\* The firſt Latine Editions of this Authour make ſix Books, the occaſion of this Error was occaſioned by the diviſion of the firſt Book into two parts, by the Authour, by which the Latine Tranſlator and Volterraniſus, and ſome others, being deceived made ſix Books of thoſe five.

a *Common Treasury of things*, for we have in his firſt \* five Books the Antiquities and Tranſactions of the Egyptians, Aſſyrians, Libyans, Perſians, Grecians, and other Nations before the Trojan War, as we have noted above, the five following Books that is from the V<sup>th</sup> to the XI<sup>th</sup> are loſt, but from the be-

ginning of the XI<sup>th</sup> to the XVI<sup>th</sup> we have the Hiſtory of the times written by *Thucydides* and *Xenophon*, (as I have already ſaid) written in a continued thread, but then in the end of the XV<sup>th</sup> Book, he ſeems to deſign a Continuation of *Xenophon's* Hiſtory, for he ſpeaks expreſſly thus, in the end of the ſecond year of the 104 Olympiad. In this year (ſaith he) *Xenophon the Athenian* concludes his Grecian Hiſtory with the death of *Epimarchus*; and ſo the Sicilian paſſeth to the III year of the ſame Olympiad, in which

which he briefly unfolds the Story of the War of *Artaxerxes*, with the Rebel *Persians* and *Egyptians*, and the rest of the great Atchievements of *Agessilaus*, together with the Deaths both of *Agessilaus* and *Artaxerxes*, (to whom *Ochus* succeeded in the Kingdom of *Persia*.) *Anno Mundi*, 3588. In his XVI<sup>th</sup> Book he gives an account of the actions of *Philip of Macedonia* the Son of *Amyntas*, from his entrance into his Kingdom to the end of his Life. And in the same Book takes notice of other things, which happened then in other parts of the known World. The History of this XVI<sup>th</sup>. Book may be made much more clear and large, by reading the Lives of *Chabrias*, *Dion*, *Iphicrates*, *Timotheus*, *Phocion*, and *Timoleon*, written by *Cor. Nepos*. The actions of these great Commanders made these times very famous, from the CV<sup>th</sup> to the CXI<sup>th</sup> *Olympiad*, from the second year of which *Olympiad* the XVI<sup>th</sup> Book begins to shew the Noble actions of *Alexander the Great*, and to teach us how he gave a beginning to the third great Monarchy, in the 112<sup>th</sup> *Olympiad*.

Cor. Nepos.

## S E C T. XII.

*Many Historians have written of the Actions of Alexander the Great. Arrianus and Quintus Curtius, their Elogies in what time they flourished. Diodorus prosecutes the History of the Successours of Alexander, to which usefull Additions may be made from other Authours.*

**B**ut others both Grecians and Romans have written the History of that great Monarch, more at large, (*viz.*) *Plutarch* in the Life of *Alexander*, and in two other Books which he writ concerning the Fortune of *Alexander*, and *Arrianus* the Nicomedian in VII Books written in an Elegant and *Xenophontean* Style. I say in VII Books because the VIII<sup>th</sup> which is usually added to them concerning the *Indian Expedition* of *Alexander*, is a piece by it self, as appears both in *Photius*, and in the end of the VII<sup>th</sup> Book, as the Learned *Vossius* observes; these two writ in Greek. And in Latine, *Justin* in his X and XI<sup>th</sup> Book, and *Q. Curtius*. *Q. Curtius Rufus* an excellent and a subtile Writer, but his History has lost its beginning, by the injury of men, or times, or both. Both *Arrian* and *Q. Curtius* are florid Writers, (*saieth Colerus*) but *Curtius* is the brighter, and sweeter than any Honey; he does rather weary than satiate his Reader, he abounds with direct and oblique Sentences

by

*Plutarch.*

*Arrianus.*

*Lib. 2. de  
Hist. G. cap.*

*11.*

*Justin.*

*Q. Curtius.*

*Erist. de  
Stud. Poli-  
tico.*

by which the Life of man is strangely illustrated. *Justus Lipsius* gives the same judgment of *Q. Curtius*, he is (saith he) in my opinion an honest and true Historian, if any such there have been; there is a strange felicity in his Style and a pleasantness in his Relations; he is contracted and fluent, subtile and clear, careless and yet accurate, true in his Judgments, subtile in his Sentences, and in his Orations Eloquent above what I can express. *Accidalius* thus speaks of him, *Q. Curtius* Præf. ad a Latine writer of the actions of Alexander l. 4. the Great, is more diligent than any of the Grecians; a true, candid, and most upright Writer, if we have any writer of Integrity. The Learned *Vossius* in a prolix discourse has made it very probable, that *Curtius* Lived and Published his History under *Vespasian*, about LXXX years after *Christ*. Nor is *Arrian* to be defrauded of his deserved Commendation, who is reported amongst the Grecian Writers to have been a man of so great Integrity in Writing, that he was styled the Lover of Truth, and even still honoured with that Sirname by *Cælius Rhodiginus*. He was a Philosopher born at *Nicomedia*, and famous at *Rome* in the Reigns of *Adrian* and *Antoninus*, and was commonly call'd the new *Xenophon*, as *Catenus* testifies in his Commentary upon the Epistles of *Pliny*; these I say have written more largely of *Alexander the Great*. The same *Diodorus Siculus* prosecutes the History of his Successours, in his XVIII<sup>th</sup> XIX<sup>th</sup> and

*Arrian flourish'd 145 years after Christ. (Præf. ipsius. & Summ. id.)*

*Lib. 1 Ep. 2.*

*Diodorus Siculus.*

- XX<sup>th</sup> Books, from the second year of the CXIV Olympiad, to the end of the CXIX<sup>th</sup> Olympiad, A. M. 3650, which interval may yet be made much more clear, if the Reader please to take in the XIII<sup>th</sup> XIV<sup>th</sup> and XV<sup>th</sup> Books of *Justin*, and the Lives of *Demetrius* and *Eumenes*, written by *Plutarch*; and because the last XX Books of the *Sicilian*, in which he had continued the Universal History, to the Expedition of *Julius Caesar* into *Britain*, (that is to the CLXXX<sup>th</sup> Olympiad) are lost, I would advise the Reader not to dismiss *Justin* here, but to go through with the following Books to the XXIX<sup>th</sup>, to which he may subjoyn
- Plutarch*. *Plutarch's*, *Pyrrhus*, *Aratus*, *Ægides*, *Cleomenes*, and *Philopæmenes*, and also the *Ecloges* or Excerptions out of those Books of *Diodorus*, which follow the XX<sup>th</sup> which are published in the Edition of *Laurentius Rhodomannus*: the Reader will find many things there concerning *Agathocles* the *Sicilian Tyrant*, and his Actions in *Sicily*, and of *Pyrrhus* his War in that Island, and also of the first *Punick War*, which are well worth his Notice; nor do I think he should deviate from the right method of Reading Histories, if he should even then proceed in *Justin*, till he hath read all but the two last Books.



S E C T. XIII.

Polybius, where to be read; what times he wrote the History of, how he came to apply his mind to Writing, how great a man he was, with what Elogies he has been Celebrated; the greatest part of his History is lost, or dissipated into fragments; the Contents of the Books that are still Extant.

**B**UT if the Reader thinks otherwise, he may after *Diodorus Siculus* pass to *Polybius*, a prudent Writer if any be, who flourished 220 years before Christ, in the 140<sup>th</sup> Olympiad; he propos'd to himself the representing those times and transactions, which gave beginning and perfection to the Growing greatness of the Roman Empire, and that he might effect this with the greater certainty and felicity; he undertook long Journeys with much hazard, travelling over *Africa*, *Spain*, *Gall*, (now *France*,) and the *Alpes*; and then Composed his General History of LIII years. We may conjecture at the worth and greatness of this Person, by the number of Statues, which the *Grecians* Erected to him in *Palantium*, *Mantina*, *Tegæa*, *Megalopolis*, and other Cities of *Arcadia*; the Inscriptions of one of which testifies (saith *Pausanias*,) that he travelled over all Seas and Lands, was a Friend and Allie to the Romans, and reconcil'd them, being then incensed against

Polybius  
was translated by M.  
Edward  
Grimston,  
and Printed,  
Anno  
1634.

In Arcadia.



*the Grecians ; and another Inscription thus, If Greece had at first pursued the Council of Polybius it had not offended ; but being now miserably afflicted, he is her onely Comfort or Support. Nor is it less observable which Pausanias testifies of him, that he was so great a States-man , that whatever the Roman General did by his advice prospered : and whatever he acted against it had ill success ; yea he was so great a man, that all those Cities which United with the Achaeans, made him their Stateholder, and Law-giver ; therefore we doubt not but the great Elogies which have been given to his History by Learned men were well deserved, as for Example, that of John Bodinus, Polybius is not onely every where Equal, and like himself, but also wise and grave, sparing in his Commendations, sharp and severe in his Reprehensions, and like a prudent Law-giver, and a good Commander, he disputes many things concerning the Military and Civil Discipline, and the duty of an Historian ; nor does Justus Lipsius differ from Bodinus, but is rather more large in his Commendation ; Polybius (saith he) In Judgment and Prudence is not unlike Thucydides, but in his Care and Style more loose and free, he flies out, breaks off, and dilates his Discourse, and in many places does not so much relate as professedly teach ; but then his advices are every where right and Salutary, and I should therefore the rather commend him to Princes, because there is no need of an Anxious inquiry into his thoughts,*

*Methodi.*

*c. 4.*

*Not. ad lib.*  
*1. Politic. 9.*

thoughts, but he himself opens and reveals his Sense, &c. But the most Learned Casaubon in his Preface to *Polybius*, has most clearly and at large demonstrated the excellence of this Authour, and wherein he is to be preferr'd before the other Historians. He wrote XL Books of which we have onely the first five now Extant conspicuous in their Integrity, and the Fragments of the rest and some *Excerpts* collected together, and as far as was possible restored to their former Splendour, by the great Labour and rare Industry of the said famous Casaubon. In his two first Books to which he gives the name of an *Apparatus* or preparative, he shortly touches the times of the *Roman* Common-wealth, from the taking of *Rome* by the *Gauls* under *Brennus*, to the *Romans* first Expedition by Sea, with a Fleet out of *Italy*; and then treats a little more largely of the times that succeeded the first passage into *Sicily*, by which a beginning was given to the first *Punick* War, to the first year of the second *Punick* War. In which two preparative Books he compares the *Roman* affairs with the *Grecian*, and those of other People, who were then their Contemporaries; in which (saith the Learned Casaubon,) the Studious will find many things which are not so well described any where else, and some that are no where else to be found, neither in any *Grecian* nor *Latine* History, The III following Books do well deserve to be frequently and diligently read by all great

great Commanders and States-men, by reason of the greatness of the Subject of them, the vast Variety, accurate handling, and strange abundance both of Civil and Military Literature that is in them. The other Books (of which we have now Extant onely some broken parcels) were Composed with the same exactness, and continued the History to the end of the second *Macedonian* War with *Perseus*, when that Kingdom had an end put to it. So that it appears, I have shewn the way by this disposition and Order of Reading, to those that are Students in History, to that period which was pointed at by (the to me unknown) *Emilius Sura*, that is to that Age in which the *Roman* power had increased to that greatness, that the supreme Empire of almost the whole World may not improperly be said to be in their possession; and this I suppose came to pass in that year, in which *Macedonia* was reduced into the form of a *Roman* Province, as I have above proved, viz. *V. C.* 587. *A. M.* 3784.

S E C T.

S E C T. XIV.

*Of the IV<sup>th</sup> Monarchy, that of the Romans ; a transition to their History ; the praise of both them and their History ; the faies of the Roman Historians deplored.*

WHerefore seeing amongst those four great *Monarchies*, which we have mentioned, of the World, that of the *Romans* apparently excell'd all the rest, and seeing also their Common-wealth, (as the Learned *Casaubon* prudently observes out of *Polybius*) if ever any did, Experienced all the diversities of times according to the common Laws of Nature ; it will here become our Reader of Histories to look back a while and contemplate the Rise and Infancy of the *Roman State*, (which began under the first *Monarchy*.) and to descend to its Growth and increase, and afterwards to consider its declination towards its fall and Ruine, observing a right order both in the times and Authours till he arrives at the Period of that Interval which *Censorinus* out of *Varro* hath in the third place defin'd to us ; and that our Student may apply himself to this, with the more ready and intent mind, let him hear *Justus Lipsius*, a man deservedly great amongst the *Philologers* or *Antiquaries*, and who has deserved very much of the *Roman History*, thus seriously inviting him to it ; *In the* Cent. 3.  
Misc. Ep.  
Roman 61.

Roman History (saith he,) there is a plenty both of great things, and strange Events, which many Writers have illustrated. O Great, and most Glorious Empire! and I add, of long Continuance! and therefore it is no wonder if it transcended both in men and Actions, that short and fleeting Monarchy of the Grecians: the Grecians (said one) excell in Precepts; the Romans in Examples, and in truth so it is, there never was a Nation, nor I believe ever will be, which affords more Commendable and vertuous Examples both for Peace and War; and therefore (my young man) come to this Harvest, gather the sheaves of Corn, and lay them up for thy use. Deservedly, O Justus Lipsius! for that is true which was said so long since by T. Livius; Either the love of the business I have taken up deceives me, or there was never any Common-wealth neither Greater, nor more Venerable, nor Richer in good Examples; and that of M. T. Cicero, Where was there ever in any other People so much Gravity, Constancy, Greatness of Mind, Probity, Fidelity? where is there else that Excellence in every vertue that may be compared with our Ancestours? and Valerius Maximus confirms all: Our City hath replenished the whole world with all sorts of wonderfull Example. And from hence we may now derive but too great an occasion of Lamenting the hard fates of the Roman Historians, for as Parents do more deplore the Deaths, than the want of Children, so perhaps if we had never heard of the Writings of those

Livius in  
proem.lib.

Cicer.Tuf-  
cul. qu. 1.

Lib. 2. c. 6,  
7.

those *Princes* of History we had not grieved. But now when we see the broken fragments, and reade the Titles of most beautifull Works, we are vexed with desire, and tortured to the very Soul to think that a great part of them have perished, and that what remains is either corrupted with Age, or by the Envy of time wretchedly Maimed, or by the hands of a parcel of half witted Fellows interpolated, *bombasted*, *stuffed out with additions*, or otherwise very ill handled; which cannot be unknown to any man who is acquainted with Antiquity. *Trogus* an excellent Authour, whom *Vopiscus* in the Life of *Probus* numbers amongst the most Eloquent, is totally lost, onely we have an Elegant *Epitome*, by which yet whosoever should pretend to judge of the intire work of *Trogus*, should be made in the opinion of the Learned *Bongarsius*. *In not. ad Justin.* The excellent History of *Salust* is totally lost; we have but a small part of *T. Livy*, not much of *Tacitus*, not above half *Ammianus Marcellinus*, and the Greek Writers of the Roman Story, have suffered the same injury of time as *Polybius* (as I have noted already,) *Diodorus*, *Dionysius*, and *Dion Cassius*, who if they were now Extant intire, we should then have a perfect memory of the Roman affairs, from the building of that City, to the thousandth year of its Age. But let us be content with what is left, the *Divine Providence* has so ordered it, that out of the Reliques of what

what remains, the body of the *Roman History* may yet be beautifully built up, the Picture of which in *Little* is most Artfully drawn by our *L. Annaeus Florus*.

## S E C T. XV.

*From whence the course of the Roman Story is to be begun; L. Annæus Florus commended, the judgments of Learned men concerning him; he is not the same with the Epitomizer of Livy, his Errors or mistakes excused; how these Errors in probability crept in, the Consular fasts of Sigonius and Onuphrius, and also Pighius his Annals commended.*

*Florus has been several times translated into English.*

**V**ERY Learned men, and well acquainted with the *Roman History* exhort the Students of it, with an intent eye and mind to run through, look into and contemplate this curious Representation, and not without good cause, it being (in the Judgment of *Lipsius*) a *Compendium* of the *Roman History* written finely, plainly and Eloquently. Nor does he stop here, but adds his Censure; the accurateness and brevity of it are very often wonderfull, and there are many shining Sentences like Jewels inserted here and there, both with good Judgment and truth. Nor does the Learned *C. Colerus*, whom I have so often cited before, decline from

*Elest. l. 2.  
c. 5.*

*Colerus was a very Learned Civil Lawyer.*



from this opinion, his words are these; believe me; you will with no less pleasure read, that terse piece than that with which you could see one of Apellis his Pictures, it is so well compos'd, and so Elegant. I admire that Judgment which could insert SENTENCES, with so great prudence and brevity in such a heap and variety of things. The great and Learned Censor of Books in his Piece of teaching the Arts and Sciences, led the way to both these, where he affirms, there can nothing of that kind be fancied more accurate and pleasant; but in this *Vivis* and other Learned men are much deceived, who think this our *Florus* the same with the Epitomizer of *Livy*, and much more those who conceive he designed in this work to give us a *Compendium* of the *Livian* History; whereas he neither observes the *Livian* method, nor always agrees with him. And others that they may abate his esteem accuse him of a great fault, his confounding times and relating that first which ought to have been placed in the second place, often also perturbing and confounding the Names and Employments of their Generals; so that he who follows him, must often be led out of his way. I will not deny that there are many such Errours in this Authour, nor can I say whether they happened through ignorance or negligence, or want of care; but my opinion is that in some he may be excused, for as to the confusion of times objected, they might have

Epist.<sup>o</sup> de  
Stud. poli-  
tico.

Ludovicus  
Vivis, lib. 5.  
p. 356.



have known that he digests his Relations by Heads and *Species*, rather than times, separating things of a like Nature, from those of a different; separating for Example Wars from Conspiracies, and civil Discords from Military Expeditions; in short, what a great *Antiquary* has said for *Paulus Diaconus*, I should willingly offer in the behalf of *Annaeus Florus*, no man can be supposed so ignorant in *Chronology*, as that he can expect to find in *Florus* an exact *Series* of the *Fasts*, as if he were a sworn Accountant; and as to what concerns the confounding *Names* and *Offices*, who knows not that such failings happen frequently by the carelessness of *Transcribers*, and the ignorance of the ancient *Notes*? especially in the names of the *Roman Generals* and *Magistrates*, and in transcribing the numbers of years: nor am I unacquainted with the complaint of that very learned Man

Observat. *Andreas Scotus*; It is not possible to express  
 Hist. lib. 3. what darkness and confusions the affinity of  
 c. 34. Names, and the great similitude of words, have cast upon the History of the Roman Commonwealth, and upon their Families, and what an infinite trouble has from thence been given to the Students in Antiquities, and the Interpreters of Books. And therefore the Reader may in this if he please, (and I do most earnestly perswade him to it,) call in to his Assistance the *Consulary and Triumphant Fasts* of *Carolus Sigonius*, or *Onuphrius*, which are much more certain Guides

C. Sigoni.  
 Onuphrius.

Guides than *Florus*, for there he will find the *Roman Story*, shortly and regularly Adumbrated. Or the *Annals of the Magistrates and Provinces, of the Senate and People of Rome*, written by *Stephanus Vinandus Pighius*; than which it is impossible to conceive a better Commentary can be made or wished, not onely upon our *Florus*, but also upon *Livy*, *Dionysius Halicarnassensis*, *Dion Cassius*, and upon all the other Writers of the *Roman History*, as the before named Learned Jesuite *Schoerus* affirms. To conclude, as the small imperfections which appear in the greatest beauties are easily pardon'd, or obscured by the great perfections which attend them, so I see no reason why we should not readily pardon the few Errours we meet in so usefull and delicate a piece as *Florus* is.

## S E C T. XVI.

*In what order the Reader should proceed in his Reading of the Roman History; Dionysius Halicarnassæus commended; how many years his History contains, the reason given why we assign him the first place, and confirmed out of Bodinus.*

W HEN the Reader has attentively considered the shadow and Picture of the *Roman History*, let him proceed to

Dionysius Halicarnassæus never translated into English.

G

con-lish.

consider the *body* of it in all its parts, in the following method and order of Authours, if he is pleased to make use of my advice. *Dionysius Halicarnassens*, who flourished about 26 years before Christ, *Anno V. C. 725*, is by the confession of all a grave Authour, and a most accurate searcher into, and describer of the *Roman Antiquities*; and therefore I desire he may lead the way: He in order to a clear Notice who the *Romans* were, having given an account of what he had learned concerning the People call'd the *Aborigines*, or the most ancient inhabitants of *Italy*, not onely from Fables and the reports spread among the *many*, but from the Books of *Portius Cato*, *Fabius Maximus*, and *Valerius Anciatius*, and of many others; then he continues a History in XX Books to the first *Punick War*, which began the third or fourth year of the 128 *Olympiad*, *A. V. C. 488*, but of those twenty Books which *Photius* tells us he left, onely XI have been brought down to us, in which we have the History of CCCXII years described, with great fidelity and care, nor have we rashly assigned the first place to *Dionysius*, in this our Chain of Authours, because he will be instead of a bright Torch to our lover of Histories, who without him must often stick and *blink* and walk in a dark Night, whilst he read onely Latine Historians. Will you have the reason of this? *Joannes Bodinus* will give you many, and will also  
at

*De metho-  
do: cap. 4.*

at the same time give you his judgment of this Authour. *Dionysius Halicarnassens* (saith he,) besides the esteem he merits by his familiar Style, and pure Attick Greek, has also written the Roman Antiquities, from the very Foundation of the City, with so great a diligence, that he seems to excell all the other Greek and Latine Authours, for what the Latines neglected as common and well known, their Sacrifices (for instance,) Plays, Triumphs, Insigns of Magistrates, and all the order of the Roman publick Government, their Taxes or Revenues, their Auspicia, or Divinations, their great Assemblies, and their difficult partitions of the People into Classes and Tribes; Lastly, the Authority of the Senate, the Commands of the Plebes or lower Orders, the Authority of the Magistrates and the power of the People; he onely seems to have accurately delivered, and for the better understanding of these, he compares them with the Grecian Laws and Rites; as when he fetches the Laws of Retainers, Vassalage or Protection, which Romulus instituted (though Cæsar saith the same was in common use amongst the Gauls,) higher, and derives it from the Athenians and Thessalians, and he saith also the Roman Dictatour had the same power with the Lacedemonian Harmoston, the Thessalian Archum, and the Mitylenean Æsymneten, (all which severall Magistrates had in their severall Countries a Sovereign Power, and were not responfable for what they then did;) the Laws of Romulus, Numa,

and Servius, had together with the Origine of the People of Rome, perished totally if this Author had not preserved them; the Latine Historians (as was said before,) neglecting them as vulgar and well known, and this happens to most Historians who neglect what is commonly known, as if it were equally so to Foreigners, as well as to their own People, or as if they thought them unchangeable; thus far Bodinus. But if any man is desirous to know farther how great a person *Dionysius Halicarnassæus* was, and what great advantages his History affords, he may read the several works *Henricus Stephanus* has added to his History; he lived under *Augustus Cæsar*, was a Domestick and great Familiar or friend to *Varro*, and *Bodinus* thinks that from his Fountains he derived his best informations, *lib. 3. de Rep. c. 3.*

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## S E C T.

S E C T. XVII.

Titus Livius abundantly and not undeservedly praised, in what time he Lived, how many Books he wrote, from whence the division of them came; in what order they are to be read, how the History may be improved, or upon the defect or loss of his History suppli'd. Plutarch's praise and Elogies.

AFTER this Dionysius let the Prince of the Roman History Titus Livius follow, famous above all others, for his Eloquence and Fidelity, (that honour is given him by Cremutius Cordus in Tacitus) which Quintilianus perfects and enlarges where he compares him with Herodotus. Herodotus (saith he) will not be offended that Titus Livius is compared with him, seeing he is in his Relations of things of a wonderfull sweetness, and of a most clear Candour, in his orations Eloquent above what can be spoken, every passage in them being so exactly fitted, both to the things and Persons; and as to the passions especially the sweeter and milder, (that I may speak sparingly) no Historian has better represented them, and therefore he hath by the variety of his excellencies equall'd that immortal briskness of Salust, nor is the censure of the famous Casaubon, that Learned man (though more modern) inferiour to this. Titus Livius is a great Authour, divinely

Titus Livius, this Authour was translated into our Tongue by one Philemon Holland a Physician.

De ratione  
Dien. l. 3.  
p. 164. de  
Histo. 1.

Elegant in a certain sweet plenty of Style, loving Vertue, hating Vices, right in his judgment, expert in things relating to Peace and War, (though no way accustomed to, or experienced in the latter) and if I have any Judgment, this was the onely genius the People of Rome (I speak as to History.) ever had equal to their Empire; these Commendations are solid and Prolix enough, and yet I cannot forbear but I must here insert also the censure of Johannes Bishop of Alariensis, which Ludovicus Vivis so much admires, and in truth, I hope I shall perform an usefull and acceptable piece of Service by it to the Studious, because it shews the perfections we should aim at in History, and the defaults we should avoid; whether he observed them in Livy, or in considering the way of writing Histories, or by comparing both these together. Variety (saith he) hath not rendered Livy confus'd, nor the simplicity of his History nauseous; in the little and low matters which often happen, he is not without Blond, dry and jejune, and in Plenty and greatness, he is not turgid and Vast, being full without swelling, equal and soft on this side Efeminacy, neither Luxuriously flowing, nor horridly barren; in plain things he is not unpleasant, nor Languid, in soft things, he does not rise in a violent and forced Oratory; yet he is not so copious as to be troublesome, nor Lascivious in his Pleasantness, nor so light as to be careless; he is not so severe as to be rud, nor so simple as to be Naked,



Naked, nor so drest, that he may seem by an affected composition to be curled with Hot-Irons; his words are equal to his matter, and his Sentences to his Subjects; he is grave and magnificent in his Accounts of Actions, and yet short and proper; in Narrations he is natural and always circumspect, never confounding the Order, nor forerunning the Event, he is no seeker of favour by Flattery, or sparing in his reprehensions in expectation of a Pardon, nor yet bitter to an offence; he never spares the Senate, that great and venerable Moderatour of the World, nor the Roman People the Princess of the Earth, if precipitated by rashness, or deceived by Error, or by any other means whensoever they happen to transgress the bounds of Moderation and Justice, not defrauding the Enemies of his Countrey; of their deserved Commendation, that he might sometimes seem onely to be a relatour, and at other times a Censour; he is so severe and sower, as when occasion serves, he never spares the gravest Censours, than whom nothing at Rome was more Sacred; and in his Orations he is sparing in words, but rich in Sentences; he is much more restrain'd and concise in his words, than in his Sense, in which particular, he hath not onely excelled all other Writers, but himself also very much. This he said of Livy, saith *Ludovicus Vivis*, and I grant it the description of an excellent Historian. Livy published his History under *Augustus*, and he died the IV<sup>th</sup> year of the Reign of *Tiberius*; he writ CXL Books,



Dionysius.  
Halicarnas-  
seus.

Plutarch's  
Elogies.

(which were in the opinion of *Peirarch*, divided into *Decades*, not by himself, but by the fastidious Laziness of the Readers,) but of these there are onely XXXV Extant, of which the three first have many things in Common with *Dionysius Halicar.* but described with that sweetness, and Elegance of Style, that the Reader can never repent the Repetition; in the remaining VII Books of the first *Decade*, this Authour brings down the History to the 461 year after the building of *Rome*, and yet before our Reader proceeds, though perhaps he has attain'd a rich History of the first times of the *Romans*, out of *Dionysius Halicarnassens*, and the afore said Books of *Livy*, yet in this place *Plutarchs*, *Romulus*, *Numa Pompilius*, *Valerius Poplicola*, *Coriolanus* and *Camillus*, may not unprofitably be read; not unprofitably did I say? what is there in that Authour that can be read without great advantage and reward? especially if he falls into the hands of a serious Reader, that is apprehensive and of an experienced Judgment? *Treasures* of Learning, Wisdom and History may be found in *Plutarch*, yea there are some that assert that his Monuments, (I mean his *Parallel Lives and Morals*,) are the *Libraries*, or Collections of all the ancient Historians or rather Writers, and of all that have either spoken or done any thing honourably, rightly or wisely, (whether they were *Grecians* or *Romans*,) so that *Theodorus*

Gaza

Gaza answered not imprudently, when being once asked what Authour he would chuse, if he were to be deprived of all others, he replied, onely *Plutarch*, and therefore we so often already have, and hereafter shall recommend him to the Reader, to be read by parts, every part in its proper place. By parts (I say,) because (as *Lipsius* saith,) he did not so properly write an History as certain Particles of History, and appropriated to himself the *Lives of Illustrious men*, and yet here, (if we may Acquiesce in the judgment of *Cole-*  
In Not. ad  
Polit. lib. I.  
c. 9.  
Epist. de  
Stud. Polit.  
*rius*,) he observes all the Laws of History, more than *Suetonius*, or any other of those that have written Lives; however (in the opinion of *Lipsius*,) he truly deserves above all others, to be styled the Prince of Writers, who doth wonderfully form the judgment, and in a diffused and plain way of Writing, leads a man every where to Vertue and Prudence.

S E C T.

## S E C T. XVIII.

*The second Decade of T. Livy, that is from the X<sup>th</sup> to the XXI Book is lost ; how and from whence the History may be supplied. Appianus Alexandrinus, what Learned men think of him.*

**B**ut to proceed, where we should have gone on ; in *T. Livius* the whole second Decade, from his tenth Book, to his XXI<sup>th</sup> is lost, to wit, the History of LXX years, from the year of the City 461, to the year 531, in which space of time, (besides other very remarkable things,) the War with *Pyrrhus* King of *Epirus*, call'd the *Tarentine War*, the first *Punick War*, and the *Ligustick*, *Illyrick* and *Gallican Wars*, are said to have happened ; for the supplying therefore this defect, the arguments of these Books drawn by the Epitomizer of our Authour may be usefull, and for the filling up, and enlarging the story *Plutarch's Pyrrhus*, and the XVII<sup>th</sup>, XVIII<sup>th</sup>, and XXII and XXIII Books of *Justin* ; to these may be added 14 Chapters of the IV<sup>th</sup> Book of *Orosius*, who flourished 415 years after Christ, and the IV first Chapters of the third Book of *Paulus Diaconus*, his *Historia Miscella*, who lived about 787 years after Christ, and especially the first and second Books of *Polybius*, in which though we have not a full History of the first

Plutarch.  
Justin.  
Orosius.

P. Diaconus.

Polybius.

first *Punick* War, yet we shall there find more of it than in all the *Latine* Historians that are now Extant; and we may judge the same of the Wars the *Romans* made with the *Galls*, inhabiting in *Italy*. And here *Plutarch's* *M. Marcellus*, and *Fabius Maximus* may be taken in, who fought most Valiantly and succesfully against the *Ligurians*, and *Cisalpine Galls*; and as they afterwards did in the second *Punick* War against the *Carthagineans*, for *Fabius* first broke *Hannibal* with delays, and then, *Marcellus* taught the World, it was possible to beat him, as the Authour de *Viris Illustribus* writes, Chap. 45. Lastly, *Joan. J. Zonaras* may perhaps afford some assistance for filling up this Gap in the *Roman History*, who in the second Tome of his *Annals* has given a short account of the affairs of the *Romans*, from the building of the City to the Reign of *Constantine* the Great, and also *Appianus Alexandrinus* will afford some help in his *Punic's* and *Illyric's*. A writer according to the censure of *Pho- tius*, studious of delivering the truth as far as possible; a Discoverer of the Military Discipline above most others, and he is one of those who hath as in a Table represented to us, the *Provinces*, *Revenues*, *Armies*, and in general, the description of the whole *Roman Empire*, as *Johannes Bodinus* hath observed. And *Josephus Scaliger* in his *Animadversions* upon *Eusebius*, supposeth him to have been a mere Child in History

*Fabius Maximus and M. Marcellus.*

*Appianus. Alex.*

*Bibl. Od. 57.*

*Metbod. l. 2: cap. 4.*

History, or else that many things had been tack'd to his *Syriac's* by others; and the Learned *Vossius* affirms, he took many things from *Polybius*, and useth to transcribe *Plutarch* word for word; and in truth *Franc. Balduinus* acknowledgeth that some passages of *Plutarch* in his *Crassus* concerning the *Parthian War*, are repeated in the Books of *Appianus*: but this is supposed to be done, not by *Appian* (who was contemporary with *Plutarch*;) but by some of his Transcribers, that they might fill up some Chasme in his Commentaries. This Authour flourished in the year of Christ, 123.

*Both lived under Hadrian, as Vossius out of Photius, but Appian continued much longer, and writ under Antoninus the Successour of Hadrian.*

in the Books of *Appianus*: but this is supposed to be done, not by *Appian* (who was contemporary with *Plutarch*;) but by some of his Transcribers, that they might fill up some Chasme

in his Commentaries. This Authour flourished in the year of Christ, 123.

## S E C T. XIX.

Where the remaining XXV Books of *Livy* are to be read; what other Authours may confirm or illustrate that History; the nine last Decades and an half are intirely lost, whence that loss may be supply'd; the History of *Salust* commended, and also *Cæsar's* Commentaries, by the Learned of the more ancient and of the later times.

Titus Livius.

OUR Reader having thus furnished himself as well as he can, is now to proceed to the XXI<sup>th</sup> Book of *T. Livius*, (that is

is to the third Decade,) and let him go on, and diligently read all that remain and are still Extant, in order (that is two Decades and an half.) in which he will find an uninterrupted History of LVI years, to the year of Rome 587, but together with those XXV Books of *Livy*, (for just so many besides the first Decade have escaped this common Shipwreck,) and besides *Plutarch's Fabius*, and *Marcellus* already mentioned, let the Reader also peruse, his *Hannibal*, *Scipio Africanus*, *T. Quinctius Flaminius*, *Paullus Aemilius* and his *Cato Major* or *Censorius*, because every one of these flourished in that interval of time, and *Plutarch* hath written their Lives very largely and clearly, and in them the success of the Roman affairs. From the XLVth Book of *Livy* nine Decades and an half, (for he writ XIV Decades,) that is, 95 Books are perished in that common and deplorable Shipwreck, that is, the History of 157 years, to the Death of *Drusus Nero* the \* Son-in-Law of *Augustus Caesar*, who died whilst he was General in an Expedition against the *Germans* beyond the *Rhine*, Anno V.C. 744. The Contents of these Books are yet Extant, collected by the before mentioned *Epitomizer*; for the improvement of which after *Plutarch's Cato Major* follow his two *Gracchi's*, *Marius*, *Scylla*, *Cato Minor* or *Uticensis*, *Sertorius*, *Lucullus*, *Pompejus Magnus*, and *Marcus Brutus* to be read every one in his time, and

*Plutarch.*

\* He was the Son of *Livia*, the Wife of *Augustus*, by a former Husband.

Salustius and Cæsar's Commentaries, both these Authours are in English, especially the latter rarely done. lib. 14.

and with them let the Reader take in *Salustius* his *Jugurthine War*, and add to them also the *Catilinarian Conspiracy*, and *Cæsar's Commentaries*, which Authours Antiquity

accounted amongst the principal Historians, *Salustius* was famous about 44 years before Christ, Anno V. C. 707. And *Quintilianus* hath compared him with *Thucydides*; *Tacitus* calls him the most florid writer of the Roman History; he is call'd by *Martial* the *Epigrammatist*, *Crispus* the first of all the Roman Historians, whereupon *Colerus* writeth thus to *Stanislaus Zelenius*; Consider (saith he) that by the testimony of the Ancients themselves, there was in *Salust* all those Endowments that make a perfect Historian; and afterwards, you can repeat the *Catilinarian Conspiracy* by heart, but to no purpose, if you do not well consider that man's profound knowledge in publick affairs, which he hath discovered even in that very small Book; and he wrote the *Jugurthine War* with no less Art, and his two \* E-

\* And yet it is not agreed amongst the Learned, whether these two Epistles are his or no.

pistles to Cæsar, concerning the settling the publick affairs; do they not even seem to have fallen from Heaven?

and *Justus Lipsius* saith thus of him, If it were left to me, I should in this Catalogue not doubt to chuse *Salustius* for president of the Senate of Historians; and as to *Cæsar's Commentaries*, who ever thought they did not

De Studio politic.



not deserve the highest Commendation, and to be read by young men with the utmost care? Cicero averr'd that they were very much to be approved. *Anlus Hertius* saith they were to be admir'd; they are saith he so much approved by the judgment of all, that they rather seem to have prevented the need of another writer, than to have afforded him an assistance or occasion; and yet (as he goes on,) my wonder here exceeds that of all others, for they onely know how well and Correctly he hath written them, but I know with what facility and quickness he did it. But what say the Criticks of our Age? they do not much less esteem it. The famous *Vossius* thus expresseth himself; he is a pure and Elegant Writer, and most accurate in the structure of his words, and glides along like a pleasant quiet River, and is politick and grave in his Sentences, in which he excelleth *Xenophon*, though in the rest he is not much unlike him; and a little after, In truth here is a great plenty of great and usefull things, which he that neglects to please himself in the interim, with the Elegance of the words, is less wise than Children, who do not so delight themselves with the Leaves of Trees, as to despise their excellent Fruit. The piece of the African War, whether it be *Cesar's*, or *Oppius*, or *Hirtius* that writ it, is preferr'd by *Colerus* before all the rest; that work (saith he) surpasseth the rest, not onely in Bloud and Colour, but in strength also and Nerves: Princes and Souldiers have in it what

In Bruto.

In Praef. l. 2.  
de Bello  
Gall.

Lib. 1. de  
Hist. Lat.  
c. 13.



*Epist. ad  
Max. I.  
Imp.*

what they may reade and practise, or rather admire; for who can imitate Cæsar? *Justus Lipsius* differs somewhat from these two concerning *Cæsar's Commentaries*, and thus he writes; of those *Historians* that are Extant, *C. Cæsar* is most praised, if as an *Elegant Narratour*, I willingly assent, for the *Style* of that man is truly pure, adorned but without *Paint*, or *force*, and worthy either the *Attick* or *Roman Muse*; but if as a perfect *Historian*, I say I doubt, because in his *Civil History*, some doubt of his *Fidelity*, and the third requisite in a good *Historian*, the *Moral* and *Politick* part is altogether wanting in him; and therefore *Cæsar* who was no undervaluer of himself, gave them the *Title* of *Commentaries*, and not of *Histories*, and even for this he deserved true praise, because he despised the false.

## S E C T.

S E C T. XX.

Of Dion Cassius and his History, how many Books he wrote, how many of them have perished, and how great the loss is; how deservedly Vellejus Paterculus is reputed one of the best Writers; his Vertues are shewn and his faults not dissembled: A transition to the Writers of the times of the Cæsars.

AFTER Plutarch's Lucullus, the remainders of *Dion Cassius* or *Coccejus* may be taken in also, who is deservedly reputed one of the best Historians; they begin with the actions of *Quintus Metellus* in *Greet*, Anno V. C. 686, then they express the great enterprises of *Pompey*, beginning with the *Pyratick War*, and so continue down the *Roman History*, to the Death of *Claudius Casar*, Anno V. C. 806. In truth *Dion* wrote LXXX Books of History, beginning with the Arrival of *Aeneas* in Italy, and the building of *Alba* and *Rome*, and so went on without any interruption, ending in the Slaughter of *Heliogabalus*, Anno V. C. 973, *Christi* 221, but the first XXXIV Books are lost, the next following XXV are Extant, and those that succeeded these again are lost; how great the loss of these LV Books is, will easily appear to any man from what is spoken of him by *John Bodinus*; considering (saith he,) that *Dion*

*Dion Cassius*, he flourished in the year 231 after *Christ*.

Phot. Bib. Cod. 71.

H

spent

spent his whole life in managing publick affairs, and by all the inferiour degrees of Honours, arose to that height as to be twice made Consul, and after that being Proconsul, Governed some Provinces to his great honour, joyning a great knowledge and experience together; who can doubt whether he is to be placed amongst the best writers of History? in truth he gathered together very accurately the order of the Assemblies of State, and the Rights of the Roman Magistrates; he is the onely person who hath given an account of the Consecration or Deifying of their Princes, and Divulged their Arcana imperii, secrets of State, as Tacitus calls them, for he was a diligent searcher into the publick Councils. Or if our Reader desireth to go a shorter way, and to reade the rest of the History where Livy fails, twisted in one thread as it were; *Vellejus Paterculus* may very well be admitted, who flourished under *Tiberius Caesar*, as he himself testifieth, *Anno Christi 27*. A clear explainer of the ancient History, close and of a great efficacy; and *Aldus Minutius* speaks thus of him, he is honest and true, till thou comest to the Cæsars, where he is not every where faithfull, for through flattery he conceals or covers many things, yea and plainly tells them otherwise than they were, yet he expresseth himself every where, with a certain facil and flowing Eloquence. *Justus Lipsius* thus speaks of him, nothing can flow with greater purity and sweetness than his Style; he comprehends the Antiquities of the Romans, with  
so

*Vellejus  
Patercu-  
lus.*

*Ald. in  
Scholiis ad  
Vell.*

so much brevity and perspicuity, that (if he were extant intire,) there is no other that is equal to him, and he does commend the illustrious Persons he names, with a certain exalted Oratory, and worthy of so great a man, as *Johannes Bodinus* saith; it is commonly conceived and agreed, that his *Compendium* of the *Roman History* is contained in two Books, but we have onely some shreds of his first Book, as *Rhenanus* calls them, but if the Reader begins with the IX<sup>th</sup> Chapter of the *Gruterian* Edition, he will find the History intire, from the Conquest of *Perseus* King of the *Macedonians*, to the XVI<sup>th</sup> year of the Reign of *Tiberius Casar*, and he may all along as he pleases, joyn the Lives I have mentioned above, in their order with *Vellejus*, to enlarge the History, and so he may pass on to the Writers of the *Casarian* times.

“ The Authour having in the end of the  
 “ XVIII<sup>th</sup> Section, made onely a short men-  
 “ tion of *Appianus Alexandrinus*, I think it  
 “ not amiss here to give somewhat a larger  
 “ account of him, because there is an ex-  
 “ cellent Version of his Works in *English*,  
 “ whereas *Dion Cassius* to my knowledge  
 “ was never translated into our Lan-  
 “ guage.

“ *Henry Stephens* in his Dedicatory E-  
 “ pistle before *Appianus*, calls him the  
 “ Companion of *Dion Cassius*, and saith that  
 “ these two were of great use to all those  
 H 2 “ who

“ who desired to know the flourishing times  
“ of the *Roman* Common-wealth, and to  
“ understand many passages in *Cicero* and  
“ others, concerning the State of the *Ro-*  
“ *man* Republick, for those Latine Histori-  
“ ans who have come down to us, cannot so  
“ well satisfie their Thirst as *Dion* and *Ap-*  
“ *pianus*, but if they do not leave their Rea-  
“ der wholly Thirsty, yet we cannot deny  
“ but he will remain very unsatisfied. And  
“ a little after, saith he, I shall mention a-  
“ nother thing in which he is the Compa-  
“ nion of *Dion*, that is, he relates not a  
“ few things that concern the change of  
“ the *Roman* State, and the institution of  
“ their Princes, and there is one thing in  
“ which he excells *Dion*, and all the other  
“ Historians, which is his ascribing those  
“ miseries which are attributed by all the  
“ rest to *Fortune*, to the Providence of  
“ God; thus far that Learned man speaks  
“ of him.

“ *Vossius* saith, he writ the *Roman* Histo-  
“ ry in XXIV Books, beginning at *Aeneas*,  
“ and the taking of *Troy*, but with great  
“ brevity till the times of *Romulus*, and  
“ then he wrote more accurately of all the  
“ succeeding times till *Augustus*, adding  
“ some things here and there to the Reign  
“ of *Trajan*, but then the manner of his  
“ dividing his Works, and the Titles and  
“ Arguments of his Books may be best  
“ Learned (saith he,) from *Phorinus* and  
“ from his own Preface; of this vast work  
“ we

“ we have now extant nothing but his *Pu-*  
 “ *nick*, *Syrian*, *Parthian*, *Mithridarick*,  
 “ *Iberian* and *Illyrian Wars*, and 5 Books  
 “ of the Civil Wars of the *Romans*, and a  
 “ fragment of the *Celtick* or *German War*.

“ *Henry Stephens* prefers him also before  
 “ *Dion Cassius*, and all the rest of the Hi-  
 “ storians, because he reduced his History  
 “ into certain Classes, that though the  
 “ whole was a *Roman History*, yet the va-  
 “ riety of the Titles which he placed be-  
 “ fore each Book, seemed to promise the  
 “ Reader a kind of new Subject, and by  
 “ that hope alured him to proceed, not to  
 “ mention saith he how much more easily  
 “ any thing sought after, may be found in  
 “ this method of Writing; in this *Appia-*  
 “ *nus* has been very ingeniously imitated  
 “ by *Dr. Howell* in his late Learned Univer-  
 “ sal History.

“ *Photius* gives this account of *Appianus*  
 “ his History of the Civil Wars of the *Ro-*  
 “ *mans*; these things are saith he contained  
 “ in them, first the Wars betwixt *Marius*  
 “ and *Sylla*, then those betwixt *Pompey* and  
 “ *Julius Caesar*, who contended against each  
 “ other, and fought many great Battels,  
 “ till fortune favouring *Cesar*, *Pompey*  
 “ turn'd his back and fled; then the Wars  
 “ of *Antonius* and *Octavius Caesar*, who was  
 “ afterwards call'd *Augustus* against the  
 “ Murtherers of the first *Cesar*, in which  
 “ many of the greatest *Romans* were, con-  
 “ trary to all Laws and Justice, proscribed

“ and Murthered; then the Wars betwixt  
 “ *Antonius* and *Augustus* themselves, who  
 “ had several sharp Fights to the destructi-  
 “ on of great Armies, till at last Victory  
 “ smiling upon *Augustus*, *Antonius* fled in-  
 “ to *Egypt*, having lost his Army, and  
 “ there Murthered himself, which being  
 “ the last Book of the Civil Wars, shews  
 “ also how *Augustus* took in *Egypt*, and  
 “ the Common-wealth of *Rome* became a  
 “ Monarchy under *Augustus*.

“ He gives us also this account of the  
 “ Authour. *Appianus* was by Birth an  
 “ *Alexandrian*, and at first a Pleader of  
 “ Causes at *Rome*, afterwards he was a  
 “ *Præfect* or Governour of some Provinces  
 “ under the Emperours; his Style is mo-  
 “ derate and restrain’d, but as far as is  
 “ possible he is a lover of truth, and an  
 “ exact relatour of Military Discipline,  
 “ apt to put Life into the desponding Soul-  
 “ diery, and to appease them when enra-  
 “ ged, and well able to describe and imi-  
 “ tate any passion. He flourished in the  
 “ Reigns of *Trajan* and *Adrian*; thus far  
 “ *Photius* speaks of him.

“ That which prevailed upon me chiefly  
 “ to insert this Addition in this place, was  
 “ *Appianus* his History of the Civil Wars  
 “ in V Books written with great Clearness,  
 “ Elegance and Accurateness: In which  
 “ beginning with the *Gracchian* Sedition,  
 “ about the *Agrarian* Laws, *A. V. C.* 622,  
 “ or thereabouts, and continuing it down  
 “ through

“ through all the various Seditions and  
 “ Civil Wars of the *Romans*, to the Death  
 “ of *Pompey* the younger, *Anno V. C.* 718.  
 “ which was but five years before the fatal  
 “ Battel of *Actium*, and *Augustus* his settle-  
 “ ment in the Empire, a story that is not  
 “ writ at large, and intirely by any other  
 “ but this Authour and *Dion Cassius*, and is  
 “ one of the best Supplements, that is ex-  
 “ tant of the last Books in the end of *Livy*,  
 “ and one of the best Introductions too, to  
 “ the History of the *Casars*, and is one of  
 “ the most lively Representations that is  
 “ to be found in any History of the disor-  
 “ ders of Common-wealths, and the mise-  
 “ ries that attend great changes in Govern-  
 “ ments, and so of great use in this our  
 “ unsetled Age.

“ It is certain this History has lost its  
 “ end, for *Photius* gives an account that it  
 “ reached much lower down in his times  
 “ than it doth now.

✂ “ There is now in the Press an ex-  
 “ cellent History of these times, written  
 “ Originally in French, but made English,  
 “ wherein all these Greek and Latine Hi-  
 “ storians which have related the History  
 “ of this great change in the *Roman State*,  
 “ are reduced into one Elegant body. *In-*  
 “ titled the History of the first and second  
 “ *Triumvirate*. Printed for *Charles Brome*.



## S E C T. XXI.

*The History of the Cæsars is first to be fetched from Suetonius and Tacitus; the great Honour shewn to both of them by the testimonies of very Learned men; the judgment of the most famous Criticks concerning Tacitus various or rather contrary; Light afforded both to Suetonius and Tacitus by Dion Cassius.*

Suetonius.

*In firmo,*  
c. 1.

*Spartia. in*  
*Adriano.*  
c. 11.

*Lib. 10. Ep.*  
95.

*Lib. 5. de*  
*trad. disc.*

*Epist. de*  
*Stud. Peli.*

**A**S to the Writers of the *Cæsarian times*, let the Reader begin with *Suetonius Tranquillus*, a most correct and candid Writer, as *Vopiscus* styles him. He flourished under *Trajan* and *Adrian*, Anno *Christi*, 127, and was Secretary to *Trajan*: he was an intimate friend to *Pliny Secundus*, and he deserved his esteem, being as *Pliny* saith in a Letter to *Trajan*, an honest, sincere Learned man. And thence I conclude that the Testimonies of the later Criticks concerning him are true, as that of *Ludovicus Vivis*; *Suetonius is the most diligent and impartial of all the Greek or Latine Writers, he seems to me to have written the Lives of the XII Cæsars with great Integrity, because he conceals not the Vices or suspicions of Vices in the very best Princes, nor does he dissemble the Colours of vertue in the worst.* *Colerus* doth almost follow *Vivis*, as to the main, and then adds something as to his Style: *His Style (saith he) is short and Nervous,*  
and

and no man has more diligently intermixt the publick Rites, he is most correct and candid, and not obnoxious to any man, for whoever wrote the tempers or humours, and manners of Princes with a greater freedom? Courtiers and Statesmen may from hence reap much advantage, and may also from Suetonius at the same time learn to detest flattery. And with Suetonius Tranquillus, the Reader may admit Tacitus an Historian of a great and sharp judgment, who wrote of the same times with Suetonius; the Criticks say he had a new, concise and sententious way of writing, but as to the use and utility of his History they vary, or it may be rather fight each against other. Justus Lipsius the Prince of the Criticks thus expresseth himself; an usefull and a great writer, and who ought to be in their hands, who have the steering of the Common-wealth and Government; and again, a sharp Writer and very prudent, and who if ever may be very usefull in the hands of men, in these times and Scenes of affairs; he doth not recite the Victories of Hanibal, almost fatal to the Romans, nor the specious death of Lucretia, nor the Prodigies of the foretellers, or the predictions of the Etruscans, and the like which are apter to please than instruct the Reader. Let every one in him consider the Courts of Princes, their private Lives, Counsels, Commands, Actions, and from the apparent Similitude that is betwixt those times and ours, let them expect the like Events; you shall

Tacitus.

Ep.ad.Ord.  
Batau.

Ad Max.  
l. 2. Inf.

shall find under Tyranny, Flattery and Informers, Evils too well known in our times, nothing simple and sincere, and no true fidelity even amongst Friends; frequent accusations of Treason, the onely fault of those who had no fault; the Destruction of great men in heaps, and a Peace more cruel than any War. I confess the greatest part of his History is full of unpleasant and sorrowfull Accidents, but then let us suppose what was spoken by the dying Thrasea, spoken to every one of us; Young man, consider well, and though I implore the Gods to avert the Omen, yet you are born in those times that require the well fixing your mind by Examples of Constancy. To this may be added his Style, which is by no means sordid or vulgar, but distinguished with frequent and unexpected Sentences, which a man cannot conjecture whence they should be derived, which for their truth and brevity may be compared to Oracles; to conclude, he is a wonderfull Writer, and does most seriously doe, what he seems not to make his business at all, for it is not onely a History, but a Garden and Seminary of Precepts. Colerus follows here the Judgment of Lipsius, and thus he writes, we esteem the Judgment of Lipsius as equal to Tacitus; thou thinkest, and that seriously, of the Court and Palaces? as I love thee, look a little seriously in Tacitus, into the fortune of Courtiers, and the genius of Princes. Let Cornelius be always by thy side, that true Court Companion; nor is there any cause that our Centaurs and Rusticks should

should affright thee from him, who pretend that these representations are too ancient, and nothing like our manners and times. I say it is nothing so, there is the same Play still upon the Stage, the same vertues, the same vices are Reacted, onely the Actours are changed, onely here wants a Learned and a wise Spectator. Isaac Casaubon, a person admired for his Learning and Vertue, here goes quite against the Judgments of *Lipsius*, and *Colerus*, for where he compares the other Hiltorians with his *Polybius*, he affirms of *Tacitus*, that if his fortune had not deprived him of a Subject worthy of his faculties, he might have equall'd any of the most excellent Greek or Latine Historians, but such times (saith he,) fell under his Pen, especially in his Annals; as there were never any more polluted with vices, nor more destitute of, or enraged against all Vertues: then comparing more particularly the matter of the History of *Polybius* and *Tacitus* together, he concludes thus, We can easily excuse *Tacitus*, but not those who prefer this Author before all the other Historians, and aver that he is to be frequently read by Statesmen, and the onely one from whom Princes, and their Councillours should take rules for the Government of Common-wealths. Now if we would expose the absurdity of this Opinion, it would not be difficult to prove, that those who think so, accuse our present Princes of Tyranny, or would manifestly teach them the principles of Tyranny; for what can be more  
perni-

pernicious (especially to a young man,) than the reading of those Annals? for as good examples when they are frequently in sight improve a man, without his observation, so ill Examples hurt us, for by little and little they sink into our minds, and have the effect of Precepts, being often read or heard; but to proceed, our Reader will better apprehend, and more clearly understand both Suetonius and Tacitus, if he has first read Dion Cassius whom I mentioned before, and of this opinion Colerus is also; thou wouldest better understand Suetonius and Tacitus, let then Dion lead the way. I would have thee know this, that he is the only Author, who has given us the famous and Politick oration of Mecœnas to Augustus, which is worth all the rest of the Histories, and he has also the splendid oration of Agrippa to him; in other things and relations he hath not wholly escaped the suspicion of falsehood.

Dion Cassius.

S E C T.

S E C T. XXII.

*The Passage to the rest of the Writers of the Augustane Story how to be made, viz. Spartianus, Capitolinus, Vulcatius, and the other Authours, who are not to be lightly esteemed, the Judgment of Justus Lipsius upon them, and also of Casaubon; Herodian, to be read in his place with them; how far these Authours have brought the History, and that amongst them Aurelius Victor, and Pomponius Lætus, are to be admitted.*

These being thus expedited, if the Reader please to take in the Lives of *Nerva Coccejus*, and *Trajan*, two most excellent Princes out of *Aurelius Victor*, *Xiphilin*, or any other of the Writers of Lives; *Spartian's*, *Adrian*, and *Capitolinus* his *Antoninus* will immediately follow in their order, and all the rest

of the Emperours, whose Lives and Actions are written by those six Writers of the *Augustane* Story, not so Elegantly as truly, and were lately put out accurately, amended and illustrated by *Isaac Casaubon*, the immortal glory of this last Age; and *Claudianus Salmasius* a man Learned to a Miracle in the ancient Learning: and although *Casper Barthius* prosecutes these Authours,

*Spartianus*, *Lampridius* and *Capitolinus*, flourished under *Constantius Chlorus*, Anno Ch. 295. *Vulcatius* under *Diocletian*, Anno Christi. 289.

*Advers.*  
with *L. 26. c. 16.*

*Epist. just.*  
*l. 5. Ep. 2.*

with a mean and slight Testimony, and affirms, that the Latine Tongue was become deformed, in the very ages of *Theodosius* and *Justinian*; yet I would not have any man thence conclude, that he shall gain small advantage by the reading of them: let him rather hear *Justus Lipsius*, and *Casaubon's* Judgment of them, of which the first thus briefly; *One Writer is usefull for one purpose, and another for another*; *Spartianus*, *Lampridius*, *Capitolinus* and *Vulcatius*, and the rest of the Writers of the second form, have indeed not much Eloquence; but it is possible to extract out of them a vast plenty of *Antiquities*, and of the forgotten *Customes*. The latter is yet more large in their Commendations; The reading of these *Authours* (saith he,) is not onely usefull but necessary for all men, but especially for all those who are *Studious* of the ancient manners and History, and especially for those who love the *Roman Civil Law*. For how many things will you find dispersed in the whole *Work*, which belong properly to the study of *Law*? how often is it there observed, that a new *Law* was introduced, or an ancient *Law* abrogated? that I may not mention this, that if it were not for these *Writers*, many of the great *Civilians*, whose names and fragments are extant in the *Pandects*, would have been altogether unknown to us, not to mention also the *Style*, which is common with these *Authours*, to the ancient *Lawyers*; in short, what esteem ought we to have for the excellent  
 Letters



Letters of so many Princes, so many grave Decrees of the Senate, and so many other publick Monuments, transcribed out of the Cabinets of the Cæsars, out of the Acts or Registers of the Senate and People, or out of I know not what other secret and concealed Records? or whom will you assign out of all the number of the ancient Writers, to whom we are indebted for a like Fidelity or Industry? nor ought I to pass by those Learned, and not far fetched but Domestick Digressions, with which these Books are enriched as with so many studs of true and Radiant purple in very many places; thus far *Casaubon*. These Historians will furnish the Reader with the History, (if the *Chronologers* deceive me not,) of an *Hundred Sixty and Seven* years, it is however certain, they will give him the names of *LXX* and upwards, who in the course of these times, by right or injury obtained the name of *Emperour* or *Cesar*. The Lives of some of which also are written in *VIII* Books, by *Herodian* an Authour of good Judgment, Discreetly and Elegantly; therefore if the Reader please to joyn him to the other six Writers of the Lives, in his due time he will have a fuller, and more illustrious History of *Commodus* the *Emperour*, and of the other seven that succeeded him, to the *Gordians*; for he will find in that Writer, a great variety of both things and men, and frequent examples of Fortune's Frowns and Smiles, as she is ever changing; and he will observe

*Herodian.*  
*Herodian*  
*flourished,*  
*Anno. Chr.*  
*224.*



*Epist. quest.*  
*l. 5. Ep. 2.*

with a mean and slight Testimony, and affirms, that the Latine Tongue was become deformed, in the very ages of *Theodosius* and *Justinian*; yet I would not have any man thence conclude, that he shall gain small advantage by the reading of them: let him rather hear *Justus Lipsius*, and *Casaubon's* Judgment of them, of which the first thus briefly; *One Writer is usefull for one purpose, and another for another*; *Spartianus*, *Lampridius*, *Capitolinus* and *Vulcatius*, and the rest of the Writers of the second form, have indeed not much Eloquence; but it is possible to extract out of them a vast plenty of Antiquities, and of the forgotten Customs. The latter is yet more large in their Commendations; *The reading of these Authours (saith he,) is not onely usefull but necessary for all men, but especially for all those who are Studious of the ancient manners and History, and especially for those who love the Roman Civil Law.* For how many things will you find dispersed in the whole Work, which belong properly to the study of Law? how often is it there observed, that a new Law was introduced, or an ancient Law abrogated? that I may not mention this, that if it were not for these Writers, many of the great Civilians, whose names and fragments are extant in the Pandects, would have been altogether unknown to us, not to mention also the Style, which is common with these Authours, to the ancient Lawyers; in short, what esteem ought we to have for the excellent Letters

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serve

*Herodian.*  
*Herodian*  
*flourished,*  
*Anno. Chr.*  
*224.*

Politian. in  
 pref. ad In-  
 noc. 8. Pont.

serve strange and wonderfull Counsels; and unexpected Events; he will find as occasion serves grave Sentences, and a style full both of dignity and sweetness; to conclude, he will find plenty of necessary Utensils for the improvement of his Manners, and as it were the Looking-Glass of Humanity, which he may inspect all his Life time, and from whence he may draw instructions for the better management of publick or private affairs. Let him then reade this Authour either in Greek or Latine, for I know not whether *Herodian* deserves more Honour, who in his own Language flows with a plentyfull vain, or *Politian* who has translated him so happily, that he doth not seem so much to have rendered as writ that History. However these six Writers the last of which is *Vopiscus*, who is yet learned and accurate beyond any of the rest, will bring the Reader to the thousand thirty and sixth year after the building of Rome, that is to the Death of *Carinus Caesar*, who with *Numerianus* is said to have reigned or affected the Empire after *Carus*; it is to be confes'd that in this Series which these six Writers of Lives have left us, there is a gap betwixt *Gordianus* the third, and *Valentinian* the Emperour; for *Valerianus* did not succeed immediately after *Gordian*, but first the two *Philippi*, and to them the *Decii*; and then *Vibius Gallus*, with his Son *Volusianus*, then *Amylianus Libycus*, who was immediately

diately succeeded by *Valerianus*; and the Learned *Casaubon* reckons some others, to the number of Fifteen, between *Cæsars* and *Emperours*, within the space of *nine*, or at most *ten* years, none of whose Names are mention'd any where in these Writers; a supply is therefore to be made of this defect from *Aurelius Victor*, a discreet and prudent Writer, of whom *Ammianus Marcellinus* saith, That for his sobriety he is much to be commended; and *Casaubon* calls his small Piece of the Lives of the Emperours, An *Elegant Discourse*: or from *Pomponius Letus*, A Man (for the Age in which he Wrote) rarely acquainted with Antiquities and good Learning, and very conspicuous amongst the most Excellent Wits of his time; who hath Written a *Compendium* of the Roman History, from the death of *Gordian* the younger, a little beyond the time of the death of *Heraclius*. This Authour flourished about the year after Christ 1483. In this History of the Cæsars you may read many things which are not to be found in any of the Historians, which for the most part he extracted from the Ancient Panegyrist.

In Not. ad  
Trebell.  
Poll.

He flourish-  
ed Anno  
Christi  
395.

l. 21. c. 18.  
In Not. Ad.

Hist. Au-  
gust.  
Politician  
Miscel. c.

73.

Paulus Jo-  
vianus Elog.  
40.

Voss. de  
Hist. Lat.  
lib. 3. c. 8.

## S E C T. XXIII.

*After the times of Constantius Chlorus, and a little before, the History seems a little perplex'd, especially in the Latin Writers, Eusebius, Zosimus and Zonaras. will render it more plain; of Zosimus and Zonaras, and their Writings; and also Jornandes and Ammianus Marcellinus, who is here to be Read; the Opinion of Lipsius and Balduinus the Lawyer concerning him.*

Eusebius,  
Zosimus,  
Zonaras.

**B**UT because the History of those times is very confused ( especially if we consult none but Latin Writers ) to the Succession of *Constantine's* Children. It will well requite the trouble, to seek assistance from the *Greek* Authours, *Eusebius*, *Zosimus*, *Zonaras*, or some other Authour; as well in relation to the aforesaid Emperours, as also to them that follow *Dioclessian*, *Constantius Chlorus*, *Galerius* and *Constantine* the Great, whose Histories may be thus illustrated: For in this Age *Eusebius* flourished, under *Constantine* and his Children, about the year of *Christ* 325. and for his great Learning and Extraordinary Knowledge of History, was very famous; of whom more will be spoken when we come to the Church-Historians.

Since the death of our Authour, there has been published, first by  
*Baluzius*

*Baluzius*, a Learned Frenchman ; and since that at *Oxon*, a History of all the *Roman* Emperours , from the 20th year of the Reign of *Dioclesian*, *Anno Christi* 303. to the year 313. which was the 7th year of the Reign of *Constantine* the Great, Written by *Lucius Caelius Lactantius*. *Lactantius*. us, and stiled, *De mortibus persecutorum* : This Authour was contemporary with *Eusebius*, and was Tutor to *Crispus*, one of the Children of *Constantine* the Great ; and though this History is of but a short space of time, yet it gives a great light to the most intricate part of that History, and is of great credit, as being Written by a Person of great fidelity, who was an Eye-witness of all those Transactions, and a very Elegant Writer.

*Zosimus* Writ the declension of the Empire in VI. Books, beginning with *Octavianus Caesar*, and ending in the taking of *Rome* by the *Goths* under *Alaricus* : In the first Book he runs through all the first Emperours, to *Dioclesian*, with great brevity ; but in the other V. Books he gives a larger and fuller account. He lived in the time of *Theodosius* the younger, who began his Reign, *Anno Christi* 407. and ended it *Anno* 449. his Style is short and clear, pure and sweet, as *Photius* represents it. He

*Zosimus*.

was a Pagan, and therefore reflects very often upon the Christian Princes; and yet *Leunclavius*, a Learned German, doth not think it is fit, for all that, to call his fidelity too easily in question: and he adds

*In Præfat.  
ad Sambu-  
cum.*

moreover, *That if any Man Reade him without prejudice, he will find, that his History (which is almost totally made up of those things that were passed by, and not taken notice of by the rest of the Historians) is very pleasant, and usefull to all Men who are employed in State Affairs.*

*Epist. ad  
Phil. Syd-  
neum.*

*Henry Stephens was of opinion, That he industriously sought into the truth of Conceal'd things, and carefully discover'd it.*

*Voss. de  
Hist. Græc.  
c. 18. l. 2.*

*This History is, for the most part of it, an Epitome of Eunapius, who Wrote an History of the Casars, beginning where Herodian ends, and continuing it to his own times; he lived under Valentinian, Valens and Gratian, about the year of Christ 370. His History, though said to be extant at Venice, was never Printed. But Photius, saith Zosimus, did almost Transcribe Eunapius, as differing from him onely in this, that he doth not reproach Stilicon as Eunapius did; and that his style is shorter and more easie, and that he rarely makes use of any Rhetorical Figures: but Zosimus begins his History much Higher, and continues it down much Lower.*

*There is  
lately an  
Elegant  
Version of  
Zosimus  
printed in  
English.*

*Zonaras.*

*Johannes Zonaras Wrote a General History, from the beginning of the World, to the death of the Emperour Alexius Comnenus, Anno Christi 1118. in whose time he lived;*

lived; he divided it into Three Tomes; in the First Tome he briefly Writes the History of the World, from the Creation to the destruction of *Jerusalem*. In the Second Tome he Writes the *Roman History*, from the building of *Rome* to *Constantine* the Great, but with great brevity. The Third Tome gives an account of the Actions of all the Christian Emperours, from *Constantine* the Great, to the death of *Alexius Comnenus*. From some, or all of these therefore the History of the foresaid Emperours may be made more full and clear, especially if to those things which are related by *Zosimus*, as done by the *Goths* under *Gallienus* and the succeeding Emperours of *Rome*, *Jornandes* may be called in as a *Jornandes*. Witness, who will assure us, That all which *Zosimus* hath related is true: For as *Leunclavius* assures us, *What both these Historians have Written concerning the Goths, do most exactly agree; nor is there any other difference betwixt them but this, that Jornandes is a little more full, as not omitting the circumstances of things; nor is it to be wondred at, that these were not so well known to Zosimus as they were to Jornandes, for the latter was a Goth, or an Alan, which Nation was nearly related to the Goths, and understood the affairs of the Goths, who were his own Countrey-men, much better than the Grecians did, and joined the Gothick Historians with the Greek and Latin Writers, as he himself confesseth. Jornandes flourished about the*



Ammia-  
nus  
Marcelli-  
nus.

year of Christ 540. and here let the Reader proceed immediately to the reading of *Ammianus Marcellinus*, a Man of a clear Fidelity and Judgment in the esteem of the most rigid Censors. By his own confession, his Language is Military and Unpolished; he was very famous about the year of Christ 375. He diligently prosecutes as a Souldier the account of Military Affairs, and doth often digress in Relations, and doth not seldom intermix Sentences, as Justus Lipsius acquaints us. And Balduinus goes on thus, He is indeed a Souldier, but a very Learned Souldier; and so studious of Antiquities, that there is scarce any thing which he hath not searched out. To speak in one word, he is a most diligent Writer; his Latin indeed is rough, for he was a Constantinopolitan; but he is full of Learning, and has included in his History, a various, manifold and uncommon Literature; and has largely Wrote an History of those times, that are not so well Written by any other: thus, and much more Balduinus relates of him.

*Marcellinus* Wrote XXXI. Books, from the beginning of *Nerva* to the death of *Valens*, in whose Court he lived; but of these, the first XIII. have perished in the common Shipwreck; in those which are extant he begins with *Gallus Caesar*, about the year of Christ 353. and largely describes the Actions and Lives of *Constantius Caesar*, *Julian*, *Jovian*, *Valentinian* and *Valens*, an Eye-witness of a great part of which things

things he was, and he will bring down the Reader to the year of *Rome* 1128. which is the 378th year of *Christ*. His History was Translated into *English* by one *Philemon Holland*, a Dr. of *Physick*, and Printed at *London* in *Folio*, in 1609. who before had Translated *Livy*, *Suetonius*, and *L. Florus*; but this Authour was not then so well understood as he is now, by the indefatigable industry of *Henry* and *Hadrian Valesius*; and therefore 'tis fit there should be a second, and a more pleasant Version made of this excellent Authour.

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## S E C T. XXIV.

Paulus Diaconus his *Miscellan History*. Jordanes his *History of the Goths*, and Agathias may be here read; or if the Reader please, the III. Tome of Zonaras, whom Nicetas Choniates follows, and after him Nicephorus Gregoras; or if this seems too long, then the Reader may immediately after Zosimus begin Blondus Fortinienis; or, after Vopiscus, Carolus Sigonius his *History of the Western Empire*; and, from thence, pass on to the VIth or VIIth Book of the first Decade of Blondus.

Paulus Diaconus.

Diaconus lived about the year of Christ 820.

IF after *Ammianus* the Reader proceeds to *Paulus Diaconus* his *Miscellan History*, and joins, as companion with him, *Jordanes*, whom I just now mention'd, his *History of the Succession of Kingdoms and Times*; and also his *History of the Goths*; he will observe from these, not onely the Declining of the *Roman Empire*, which *Zosimus* undertook to shew him, but also the intire Ruine and Destruction of it. And lest the repetition of what he was well acquainted with before, should prove tedious and troublesome to him, he may, if he please, begin with the XIIth Book, and so go thorough with the rest, in which he shall have a perfect History from *Valentinian*, to the Deposition of *Michael Curopolates*; that is,  
to

to the year of Christ 812. and may also take in *Jernandes*, when the times or affairs require it. For he (as we have hinted already) Wrote an History, which is not to be despised, concerning the *Origine* of the *Goths*, and their Actions about those times. And *Procopius* may also be here usefully Read, who Wrote VII. Books of the *Persian*, *Gothick* and *Vandallick* Wars, undertaken by *Justinian*, and managed by *Belisarius*, as his General. For if we may believe *Volterranus*, there is in his Books the knowledge of such things, as will please the most curious, and so many Windings and Turnings of Commanders (as for the most part happeneth in such like Wars) so many stratagems, consultations concerning the ordering, alluring, confuting, delaying, and mitigating men, that they will render the most incapacitated fit for Publick and Private affairs. And the Learned *Casaubon* calls him a Great Writer. And *Johannes Bodinus* saith, No Man can doubt whether he is not to be esteemed amongst the Principal Writers.

*Procopius.*

*He flourished Anno Christi 532.*

*This Author was Translated some years since into English.*

After *Procopius* follows *Agathias*, a Florid and Prudent Writer, he lived about the year of Christ 567. "He was a Lawyer by Profession, of Smyrna in Asia, and Wrote V. Books of the Reign and Actions of Justinian, and begins his History where *Procopius* ended his; his Style is Terse and Florid, and he was a Pagan. But if the Reader shou'd rather chuse to pursue and read the III. Tome of *Zonaras*, whom I have also

*Agathias.*

*Vossius de Hist. Græc. l. 2. c. 22.*

*Zonaras.*

Nicetas  
Choniates.  
Nicepho-  
rus Grego-  
ras.

Voss. de  
Hist.  
Græc. l. 2.  
c. 28.

Lib. 2. c.  
29.

also recommended before, *Nicetas Choniates* will then claim the next place, and after him *Nicephorus Gregoras*; which two Authors continuing the History, especially of the Eastern Empire, will bring the Reader down to the death of *Andronicus Palæologus* the latter, that is, to the year of Christ 1341. The first of them flourished in the year of Christ 1300. and in XXI. Books Wrote the History of LXXXV. years, that is, from the death of *Alexius Comnenus*, where *Zonaras* ended, to the year of Christ 1203. the latter lived *Anno Christi* 1361. "and Wrote a *Bizantine History* "in XI. Books, from *Theodorus Lascareus*, "to the death of *Andronicus*, in whose times "he lived, and therefore deserves the less "credit in his History of that Prince's "Reign; and *Cantacuzenus* severely corrects "him for it, and calls him a Light Person, "and a Liar: his Style is much worse than "that of *Nicetas*, for it is too luxuriant, "and has other faults proper to that Age; "but he is for the most part a good Judge "of the causes of things. But we will not defraud any of them of that Commendation has been given them by very Learned Men. *Christoph. Colerus* saith the *Oriental Writers* pursue a florid way of Writing, and affecting Elegance too much, are sometimes the farther from it. I confess, *Gregoras* is almost the only Politician. *Zonaras* was very knowing in Publick Affairs, and is especially usefull to Lawyers. *Choniates* is  
often

often guilty of trifles; yet he is Religious, and sometimes discourseth prudently of the causes of Publick Calamities: but we shall discourse of these again hereafter, and perhaps in a more convenient place.

But if our Lover of History seems wearied with the reading of so many Authours, and desireth to shorten his journey, and reduce it to a *Compendium*. After *Dion Cassius*, or *Suetonius*, he may then take *Zosimus*, who, as I have said, Wrote the declining State of the Empire, as he testifies concerning himself, and continues the History from *Augustus*, to the taking of the City of *Rome* by the *Goths*, in the year of Christ 410, 1162 years after it was built (an Elegant Translation of which Authour was lately printed in *English*) from which time, to the Reign of *Charles* the Great (which is worth our observation) for the space of almost 400 years; the City of *Rome*, and all *Italy*, which for many Ages before had been the terrour and dread of foreign Nations, being now amazed, either with the sense of present Miseries, or apprehension of impending future Calamities, never had any quiet. From the time therefore in which *Alaricus* entered the City, and *Zosimus* ended his History, *Blondus Forliniensis* continues down *Blondus*. the History of the *Goths*, *Vandals*, *Lombards*, and other Nations, a Thousand and thirty years, to the year of Christ 1440. in which time he flourished, and till 1450.

Or

Car. Sigonius.

Or if the Reader thinks fit, when he has read *Vopiscus*, he will not decline from the right Method of Reading History, if he admits *Carolus Sigonius* his *History of the Western Empire*, which he (as he professeth) collected with great and diligent accurateness, and then in Writing consigned and commended it to Posterity, with as much truth as was possible in that great obscurity of things, and the darkness of times.

Blondus.

He begins in the year of Christ 284. in which *Carinus* being overcome by *Dioclesian* at *Murtium* perished, and ends in the death of *Justinian*, which hapned in the 39th year of his Reign, *Anno Christi* 565. After this tyme (saith he) the Empire being wholly extinct, the Roman State was divided into many distinct Kingdoms, as those of the French and Burgundians in Gall, of the Goths in Spain, of the English and Scots in Britain, of the Longobards and Normans in Italy, of the Saracens in Africa; and from thence the Reader may proceed to *Blondus*, beginning at the VII. or VIIIth Book of the first *Decade*, and so go on with it to the end.

S E C T.

## S E C T. XXV.

Johannes Cuspinianus, Paulus Jovius and Augustus Thuanus will furnish the Reader with a much shorter course of History, from the beginning of the Cæsars to our present Age.

**B**UT if the Reader desires a yet shorter course of History, and will not indure to be oppress'd with such a burthen of Authours, *Johannes Cuspinianus* hath Johannes Cuspinianus. Written the History of the *Cæsars*, or Emperours, from *Julius Cæsar*, to the death of *Maximilian* the first, *Anno Christi* 1518. who was a diligent searcher into Ancient Histories; which is an excellent Work, and worthy to be read by all. In which, setting down their Lives in order, he hath not onely left to Posterity their Great Examples, Sayings and Actions, and whatever was well or ill done by them, but also an uninterrupted series and thread of History, which is intire and unmaimed for above One thousand and twenty years. *Cuspinianus* flourished *Anno Christi* 1540. under *Charles* the Vth.

*Paulus Jovius* begins almost where the Jovius. other ends; and Wrote not onely a History of the *Cæsars*, but an Universal History of Fifty years, which is splendid and beautifull: but some think he is not very faithfull in it, for he is said to have Written



ten many things very partially, infomuch as *Gorranus* of *Paris* confidently affirmed, That his *Romance* of *Amadis* would not seem less true and credible to Posterity, than the History of *Paulus Jovius*, as *Bodinus* saith in his *Method of History*, where he concludes thus, "He delivers many things concerning the  
 " *Persians*, *Abissines* and *Turks*, which he  
 " could not possibly know whether they  
 " were true or false, where he could have  
 " no other foundation but rumours and  
 " publick fame, having never seen the  
 " Letters, Speeches, Actions, or Publick  
 " Monuments of those Princes and Coun-  
 " tries. and yet he Writes as if he had  
 " been present, and leaves not the least  
 " place for doubt. So what he might with  
 " facility have most truly Written, the Af-  
 " fairs of *Italy*, those he would not Write  
 " truly; and what he would have Written  
 " so, those he could not: thus far *Bodinus*

Page 538. of him. And *Melchior Canus* saith, He was too violent both in his Love and Hatred; and because he was a lover of Money, he was a slave to it in the very Writing of his History. And yet if we may credit *Justus Lipsius*, he is to be commended and Read for the manifold and various series of things which he has regularly and clearly reduced into the body of an History. The famous President, *Jacobus Augustus*  
 Thuanus. *Thuanus* follows him, who is, without dispute, the Prince of the Historians of this Age. He has delineated a General History of the World, from the year 1545, to the  
 year

year 1608. in a most excellent style, which is since continued to the year 1618. by himself, in a later Edition.

S E C T. XXVI.

*The Writers of some very excellent Particular Histories commended, as Guicciardin, Paulus Æmilius, Philip Comines, whose great Elogies are remembred; Meteranus, Chromerus also and Bembus recommended.*

I Am not ignorant that there are many other Authours, who have with their Pens delineated the Histories of particular Nations, or Persons, as well Ancient as Modern, who, in their times, do well deserve to be read; and amongst them I will first name *Francis Guicciardin*, who treats of the affairs of *Italy* in his own times, a wise and understanding Writer, who is able to make his Readers such (as *Lipsius* saith;) he is free and true, and bias'd with no affections, except that of hatred, which he seems often to discover against the *Duke of Urbine*. *Bodin* is also very large in his Commendations of *Guicciardin*, and that not without good reason; for in Writing History, he hath excelled all his equals in the judgment of grave men; And I know not (saith he) whether I may not say the same thing, as to the more

more ancient Historians; for where any thing, that seems inexplicable, falls under deliberation, he shews an admirable subtilty in his discourse, and every where sprinkles grave Sentences like Salt: And a little after, there is in him a strange study to find out the Truth, for he affirms nothing rashly, but backs every thing he saith with necessary Arguments; he is reported to have transcribed the Letters, Decrees, Leagues and Speeches out of the very Fountains and Originals; and, to conclude, he was so exact an inquirer into Things, Places and Persons, that it is said, he took a view of all the Cities, great Towns and Rivers of Italy, and which I think most material (saith he) carefully examined all the publick Monuments. This great Man flourished about the year of Christ 1530. his History was Translated into English many years since, by a very great Man.

Paulus Æmiliius.

Paulus Æmiliius Veronensis flourished in the same Age of our Great Grandfathers, about the year of Christ 1530. who, beginning with the first Kings of France, Wrote the History of France for above 1000 years, with a Laconick brevity. He is said to have spent XXX. years in this excellent Work, by which he acquired to himself a great Name. He is, in the opinion of Gerardus Johannes Vossius, an Elegant and a curious Writer; and Justus Lipsius bestows an high commendation upon him, in these words. He, (saith he) that I may express the thing shortly, is the only Man,

De Hist.

Lat. lib. 3.  
c. 12.

In Not. ad l.

1. Polit. c.  
9.

man amongst the latter Historians, who observed the true and ancient way of writing Historys and steadily pursued it; his style is Learned, Nervous, Close and inclining to subtilty and finesses, fixing and leaving ever something in the mind of a serious Reader; he often mixeth Sentences and wise Expressions; he is a diligent searcher, and a severe judge of things, nor is there any Writer in our Age more free from passions. A little

before P. *Æmilins*, lived Philip Comines, who writ so well of the actions of Luis the XI<sup>th</sup> King of France, as *Justus Lipsius* feared not to compare him with any one of the ancient Historians.

Phil. Comines, this History was published in English in Folio and Octavo a few years since, the Octavo being a new translation.

It is incredible (saith he,) how clearly this man saw all things, and looked through them; he discovers the most concealed Councils, and delivers salutary and rare Precepts for our instruction, and that in a diffused way after the manner of Polybius. The famous Parisian President *Jac. Augustus Thuanus*, Hist. li. 21. hath left an excellent Testimony to Posterity, of Comines his History in the History of Luis the XI<sup>th</sup>, writ by that prudent Knight Philip Comines, as I cannot deny that there are many precepts of Prudence, so no man can deny but there are many Examples of a disingenuous mind, and therefore no way besitting the Majesty of a King. Comines flourished about the year of Christ 1490.

Meteranus. *Emanuel Meteranus* wrote the History of the Low Countries, *Chromerus* the History of Poland, *Petrus Bembus* that of Venice, and others have written the Histories of other particular Countries, which are worth the reading, but I design not to express them all, as indeed who can? or if I could, who could read them all? but I have made it my business to propose, especially to my younger Hearers, a thread of Histories disposed in such a right order, as he may from it learn the distinct Changes, and Varieties of times, and the Series of the great Transactions that have passed in the World, down to our own Age.

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S E C T.

S E C T. XXVII.

*A transition to the British History, how the Reader ought to prepare himself for the reading of it ; in what order he shall go on. Camden's Britannia, and Selden's Analecta are first to be read, George Lilly his Chronicle, the Compendium of the British History.*

**B**Ut that we may not be thought wholly ignorant and negligent of our own History, whilst we search into that of other Nations, it is convenient to give some account of the *British* Writers, and to annex it by way of supplement to the former Catalogue, and to point out at the same time in what order they are to be read, for I have no small confidence I shall thereby more oblige our University Youth, than by the other; that is, by shewing a more certain and shorter way to the knowledge of our *British* History, as you see I have already done in relation to the Universal History, for who is there that doth not esteem it a shamefull thing, to be thought a Stranger in his own City, a Foreigner in his own Countrey? As for me what *M. Cicero* said once of the Latine Poets to the *Romans*, I should with much greater confidence apply to *English* men as to the Histories of Britain; None can seem Learned to me, who is ignorant of what is our own.

*Epist. præ-  
lim. ad  
Malmsber.  
Anno 1601.*

*Epist. ad  
Aug. Vin-  
cent.*

*Camden's  
Britannia.*

In truth to search out the great Actions of other Countries, and in the mean time despise our own, is a certain sign either of a most Lazy inactivity, or of a soft and unmanly delicacy; for though that which Sir *Henry Savil* (the great and eternally to be remembred Ornament of our *University*;) saith is most certainly true, and confirmed not onely by his, but by the Testimony also of Mr. *John Selden* the Lawyer, a man not onely excellently versed in History, but in all other sorts of ancient Learning; *that there was never yet any man who hath written an intire body of our History, with that fidelity and dignity as became the greatness of the Subject*; yet the former of these confesseth that we have some particular parts of our History, which are not ill written in former Ages, and the latter (Mr. *Selden*) acknowledgeth and commendeth some others, as written exceedingly well in this last Age. But be this as it will, I shall with the greatest confidence assert that there are many noble Actions, and things that are worthy of our Contemplation and Observation, which will occur in the reading of the greatest part of our Histories; this then is the order which I should recommend for the reading of our *British History* to the Studious in it. First, Let our Student begin with the famous Sir *William Camden's Britannia*, in which (besides a most accurate description of the whole Island,) he will find briefly represented

sented the History of the first Inhabitants, and an account given of the *Origine* of the Name; the Manners of the *Britains*, the History of the *Romans in Britain*, and many other things infinitely worth our knowledge, collected not out of mere fictions and fables, which none but a vain man would write, nor any but an ignorant man believe, (as he expresseth himself,) but out of the most sincere and uncorrupted Monuments of Antiquity; my advice therefore is that this Book, or rather treasury should in the very first place be most diligently perused, nor will it be amiss here to call in the assistance of Mr. Selden's two Books of Collections, *Seldeni Antiquities of the Britains and Eng-* *nalesta.* *lish*, either of which Books consists of eight Chapters, in which he has collected what doth most properly belong to the ancient Civil Administration of that part of Great Britain which is now call'd England, and in which he has most excellently described both from Ancient and Modern Writers; our publick Transactions both Civil and Sacred, and our State Catastrophes to William the Conquerour, and then (according to the method proposed by us in the beginning of our course of History,) the Reader may be pleased to reade over *George Lilly's Chronicle*, (or short Enumeration) of the Kings and Princes, who by the changes of Fortune in diverse and succeeding times, have been possessed of the Empire of Britain, or those Commentaries

*He flourish-  
ed in the  
year of  
Christ*

1560.



which *J. Theodorus Clain* Printed of the affairs of Great Britain, in the year MDCIII, under the Title of a *Compendium of the British History*, which is Elegantly form'd and written.

*An Addition to the former Section.*

Daniel  
Langhorn.

Besides these mentioned by the Authour, *Daniel Langhorn* a Learned Divine now Living, in the year 1673 published in Latine, a short account of the Antiquities of *Albion*, and the Origine of the *Britains*, *Scots*, *Danes*, and *English Saxons*, to the year 449, in which the *English* first Arrived in Great Britain, with a short Chronicle of the Kings of the *Picts*, in which is an excellent account of those times in which *Britain* was a part of the *Roman Empire*.

The same Authour in the year 1679, Published a Chronicle of the *Saxon* Kings from *Hengist* the first King of that Race, to the end of the Heptarchy or the year 819, in which he has given an account of all their Actions, Wars, Civil and Sacred affairs, together with a Catalogue of the Kings and their Pedigrees, cut in Copper; in this History he hath reduced into one body, all the ancient *Saxon* Historians and represented them truly in their own Phrases, and then promised also a Continuation of this History, which is much desired by Learned men.

In the year 1670, *Robert Sheringham* R. Sheringham.  
Fellow of *Caies* College in *Cambridge*,  
Published an History of the Origine of the  
English Nation, in which their Migrations,  
and various Seats, and part also of their  
Actions, are inquired into from the con-  
fusion of Tongues, and the dispersion of  
the Nations thereupon, till the time of  
their arrival in *Britain*, in which some  
things are explain'd also concerning their  
ancient Religion, Sacred Rites, and their  
opinions of the immortality of the Soul  
after Death, with an account of the Ori-  
gine of the *Britains*; in this piece are  
many curious Antiquities, searched for in  
the most ancient *Saxon*, *German* and *Da-  
nish* Authours, and an excellent account  
given of them, which will both invite and  
reward the Reader's pains.

*Lambertus Silvius*, a Learned Foreigner *Silvius.*  
in the year 1652, Published in Latine an  
excellent Compendium of the English Hi-  
story, from the arrival of the *Saxons*, to  
the year 1648, where he ends it with the  
deplorable Murther of *Charles* the first;  
he is exceeding short in his accounts of the  
*Saxon* Kings, but at the Conquest, he di-  
lates himself, and writes the Lives of our  
Kings very Elegantly and with great bre-  
vity.

Of more ancient times, *Gildas Sapiens* *Gildas Sa-  
piens.*  
(who is the most ancient Writer of this  
Island,) Writ a piece of the Destruction  
of the *Britains* by the *Saxons*, which is in-  
finitely

*De Hist.*  
*lat. lib. 2.*  
*c. 21.*

Mathæus  
Westmo-  
nasterien-  
fis.

Florentius  
Bravonius.

*De Hū. la.*  
*l. 2. c. 48.*

initely worth the reading ; he Lived in the times of *Justinian*, and he was Born in the year of Christ 493, as *Vossius* makes it appear from his own Works.

*Mathæus Westmonasteriensis*, who flourished about the year of Christ 1376, has left a short Chronicle from the beginning of the World to the year 1037.

*Florentius Bravonius* a Monk of *Worcester*, who Lived about the year of Christ 1119, in the Reign of *Henry* the first, wrote a History from the Creation to the year 1118, which was the year before his Death, which is the more to be esteemed, because the ancient *Anglo Saxon* Annals are inserted in it in their proper places, as *Vossius* acquaints us, either or both these Authors will very much contribute to the understanding of the History of the *Saxon* Kings before the Conquest.

S E C T. XXVIII.

Gulielmus Malmesburiensis, Savil's judgment of him, and also Camden's where he begins and ends his History. Galfredus Monumethensis who passed by. The censures of William of Newberry, John of Withamsted, Bales and John Twin. Virunnius differs from all these, Huntington follows Malmesbury, and Hoveden him.

**B**ut if the Reader had rather begin with the more ancient Writers of our History, immediately after Camden's *Britannia* and Selden's *Analeceta*, in my judgment *William of Malmesbury* deserves to be first admitted, because the fidelity of his Relations, and maturity of his Judgment, have set him above all the rest. And this is also the Testimony of the Noble and Learned Sir *H. Savil* concerning him. *William of Malmesbury* (saith he,) was a man exquisitely Learned for the age in which he Lived, and hath compiled the History of about seven hundred years, with so much fidelity and industry, that he seems to be the onely man amongst all our Writers, who hath performed the part of a good Historian; and the famous Camden speaks thus of him, both the Civil and Church History of England is much in debt to that man. He writ in V Books the History of the Actions of the Kings

Will. Malmesbury.

Epist. præf. ad rerum Angl. Scriptores.

*De Hist.*  
*lat. lib. 2.*  
*c. 21.*

initely worth the reading ; he Lived in the times of *Justinian*, and he was Born in the year of Christ 493, as *Vossius* makes it appear from his own Works.

*Mathæus*  
*Westmo-*  
*nasterien-*  
*fis.*

*Mathæus Westmonasteriensis*, who flourished about the year of Christ 1376, has left a short Chronicle from the beginning of the World to the year 1037.

*Florentius*  
*Bravonius.*

*Florentius Bravonius* a Monk of *Worcester*, who Lived about the year of Christ 1119, in the Reign of *Henry* the first, wrote a History from the Creation to the year 1118, which was the year before his Death, which is the more to be esteemed, because the ancient *Anglo Saxon* Annals are inserted in it in their proper places, as *Vossius* acquaints us, either or both these Authors will very much contribute to the understanding of the History of the *Saxon* Kings before the Conquest.

*De Hæ. la.*  
*l. 2. c. 48.*

S E C T. XXVIII.

Gulielmus Malmesburienſis, Savil's judgment of him, and alſo Camden's where he begins and ends his Hiſtory. Galfredus Monumethenſis why paſſed by. The cenſures of William of Newberry, John of Withamſted, Bales and John Twin. Virunnius differs from all theſe, Huntington follows Malmesbury, and Hoveden him.

**B**ut if the Reader had rather begin with the more ancient Writers of our Hiſtory, immediately after Camden's *Britannia* and Selden's *Analeſta*, in my judgment William of Malmesbury deſerves to be firſt admitted, becauſe the fidelity of his Relations, and maturity of his Judgment, have ſet him above all the reſt. And this is alſo the Teſtimony of the Noble and Learned Sir H. Savil concerning him. *Willam of Malmesbury* (ſaith he,) was a man exquisitely Learned for the age in which he Lived, and hath compiled the Hiſtory of about ſeven hundred years, with ſo much fidelity and induſtry, that he ſeems to be the onely man amongſt all our Writers, who hath performed the part of a good Hiſtorian; and the famous Camden ſpeaks thus of him, both the Civil and Church Hiſtory of England is much in debt to that man. He writ in V Books the Hiſtory of the Actions of the Kings

Will. Malmesbury.

Epist. præl. ad rerum Angl. Scriptores.

Jeffery of  
Mon-  
mouth.

*In Proxm.  
ad Histo.*

Kings of England, from the year of Christ 449, in which the *English* and *Saxons* entered *Britain*, to the year 1116, which was the XVI<sup>th</sup> year of the Reign of *Henry* the first, to which he afterwards added two Books more from the XX<sup>th</sup> year of that Kings Reign, to the 8<sup>th</sup> year of King *Stephen*, which was the year of Christ 1143, in which times he Lived. There are some who advise the beginning with *Jeffery of Monmouth*, because he begins his History much higher, and affirms that one *Brutus* a great Grandchild of *Æneas*, and LXVIII Kings besides, reigned here for about one thousand years before *Cæsar* entred *Britain*, but we thought it very fit to pass him by, because he seems to write of things that are very obscure and dark, by reason of their Great Antiquity, and are involved with mere fabulous Stories; nor have we done or spoken this upon our own private judgment onely, many Learned men having said the same thing before us. *Neubrigensis* who Lived not long after; *Jeffery of Monmouth* speaks thus. *In our times* (saith he) *there Sprung up a certain Writer, who to Expiate the faults of the Britains, set forth a number of ridiculous inventions, extolling their Vertue and Valour, with an impudent Vanity above the Macedonians and Romans, his Name was Jeffery, and he was Nicknamed Arthur, because taking the Fables of the ancient Britains concerning Arthur out of their old Romances, and encreasing them*

them with his own Additions, and giving them the Varnish of the Latine Tongue, he Cloathed them with the Honourable Name of an History: He also with greater boldness published the fallacious divinations of one Merlin, (which he hath also improved by his own Additions, whilst he turned them into Latine,) for Authentick Prophecies which were grounded upon unmoveable truth. John of Wiltshamsted, who flourished in the time of Henry the VI<sup>th</sup>, doth in part agree with William of Newbury. According to other Histories (saith he,) which in the judgment of some deserve more Credit; this whole process concerning Brute, is rather Poetical than Historical, and for many causes seems to be founded in fancy, rather than in any Reality, and Bale confesseth that, there are many things in his History which exceed belief; and John Twinn, a diligent searcher out of the British Antiquities, calls him the British Homer, the Father of Lies; but Ponticus Virunnius, (a very Learned man in the esteem of Vossius,) who lived above 130 years since, and reduced Jeffery's History into an Epitome, passing by the fabulous parts of it, bestows this Elogy upon him. Jeffery of Monmouth was a famous Historian, and a Cardinal, a man of much Authority with Robert Duke of Gloster, Son of Henry II King of England; he was a great favourer of his Countrey, and Collecting a History of the most ancient times, from the Records of their Kings, and out of their highest Philo-

In Granario.



*Philosophy, he continued the same in an uninterrupted Series from the times of the Trojans. That his History is most true, will appear from the Custome of the Western Kings, which was to have always some with them, who should faithfully relate their greatest Actions; and John Leland also defends him against Newbury and Polidore Virgil; he flourished about the year of Christ 1160, under Henry the II. But however (as I said before,) for these reasons we have passed him by, and rather put our Reader upon William of Malmesbury.*

H. Huntingdonensis.

*Henry Archdeacon of Huntingdon follows next, who in VIII Books shewing the Origine of our Nation, and continuing the History of King Stephen and his Successours, goes on to the year 1153; he wrote many other excellent Pieces which would enrich our History, but that they lie concealed from the World in Manuscripts in Libraries; Polidore Virgil styles him an excellent Historian, and John Leland an approved writer, he flourished about the year of Christ 1160.*

William of Newbury.

*William of Newbury beginning with the Death of Henry the first, continues the History a little farther, to wit, to the year 1197; he is a great lover of truth in the opinion of Polydore Virgil, but he is sharply reprehended by John Leland, because in reprehending Jeffery of Monmouth, he kept no mean, he flourished about the year of Christ 1220.*

To Conclude, Roger Hoveden deduced our History to the year of Christ 1202, in his Annals, which he hath divided into two parts that is to the IV<sup>th</sup> year of King John's Reign, in whose time this Authour flourished.

An A D D I T I O N.

There is a passage cited by Mr. Selden, concerning this last Authour, out of John Leland, which I think worth the inserting here. *Simeon Dunelmensis* is to be deservedly reckoned with the principal Monks of his Age: He very well understanding that the things which had happened beyond the Severn, both by reason of the sloath and negligence of their Writers, in the fury of so many Danish Wars, and also by the injury of time were so obscured, and oppressed, that in a short time the memory of them would be lost, except the diligence of some Learned man repaired the memory of them, by Collecting them together, and digesting them into order, entered into a serious Consultation with himself, how he might prevent this mischief: deliberating a long time with himself, that which was most necessary and usefull, offered it self at last to him, which was carefully to search out the remainders of those ancient Libraries, which had been Ruined by the Danes, &c. for the Monks had preserved some fragments of them, whilst they fled from the fury of their Enemies, &c. All these the curious diligence of Simeon, sought

sought out, found and examined, so that his ardent Care had no remission, till he had brought the History of the Northumbrian Kingdom from the times of Bede, to the Reign of King Stephen the Usurper. I design not (saith he,) in this place to write the praises of Simeon, his work is immortal and will Live, though I say nothing of it, onely I would have the Reader take notice, that there was one Roger Hoveden a not unlearned man, who in the same order with Simeon, hath deduced the History from Bede, to the Reign of King John, whom as I cannot but commend for his History of our Ancestours, so I must needs blame him, that he rifled the Flowry Meads of Simeon's History, without ever mentioning his Name; the same Leland calls him in another place, (as Mr. Selden acquaints us,) a Commendable person with the former exception notwithstanding, and Mr. Selden tells us hereupon, that many men thought these two works were the same, but (saith he,) as it is most certain that R. Hoveden made use of Simeon's Annals, as he did of many other written in Latine and Saxon, and that he begins where Bede ends as Simeon doth, but yet it will appear to any person who shall compare these two together, that Hoveden has an innumerable number of things which Simeon hath not, and that there are some things again in Simeon, which R. Hoveden passed by, so that he is not to be esteemed a plagiarist in relation to Simeon, but rather a very diligent Writer,

Writer, who hath Collected from Simeon, and many others who went before him, and made out of all a copious single work, which is usually done by the best Historians of all Ages.

When our Authour wrote this method of Reading Histories, this *Simeon Dunelmensis* was not Printed, but in the year 1652 this and nine other ancient Historians were first published together, and out of Mr. Selden's *Prolegomena's* to them, I have transcribed the passage above, which will give the Reader a fuller account of *R. Hoveden*, and at the same time present *Simeon Dunelmensis*, to him as a person worthy of his observation.

This History begins as the Title tells us, after the Death of *Bede*, *Anno Domini* 732, and it ends *Anno Domini* 1129; it contains the History of CCCCXXIX years and IV months.

*Joannes Hagustaldensis* continued this History XXV years, that is from the year 1130, to the year 1154, which was the 19<sup>th</sup> and last year of King *Stephen's* Reign; he flourished under *Henry* the Second and *Richard* the first; he was a very good witness of what he Wrote, as Living in or very near those times he represents, he was a most excellent, and a most diligent Writer as Mr. Selden styles him.

*Richardus Hagustaldensis* wrote the IV first years of the Reign of King *Stephen*, which are Printed immediately after the former.

Jo. Hagustaldensis.

Rich. Hagustaldensis.  
116.

*Ailredus*

Ailredus  
Rivallensis.

*Ailredus Rievallis Abbas*, wrote amongst other things a Genealogie of the Kings of England to *Henry the Second*.

Radulphus  
de Diceto.

*Radulphus de Diceto* Dean of *St. Paul's* in *London*, wrote an *Abbreviation* of the *Chronicles*, from the year 589, to the year 1147, where he begins another work which he calls the *Images of History*, which he continues to 1199, or the beginning of *King John's* Reign.

Joannes de  
Brompton.

*Joannes de Brompton*, wrote a *Chronicle* from the arrival of *Augustine* the Monk, *Anno Christi* 588, to the beginning of *King John's* Reign 1199, which is especially valuable for a Collection and version of the *Saxon Laws* in *Latine*, made in the time of *Edward* the third; at the least he was an industrious Student as *Vossius* speaks of him, and wrote in the Reign of *Edward* the third.

Ger. Doro-  
bernensis.

*Gervasius Dorobernensis*, wrote a *Chronicle* from the year 1112, to the year 1199, which was from the 12<sup>th</sup> year of *Henry* the first, to the Death of *Richard* the first; he was made a Monk about the year 1142; he was (as *Leland* saith of him,) *Studios of Antiquities above belief, and for that end Collected a vast number of Historians, especially of those who accurately handled the British and Saxon affairs, till at last he himself entred the Lists, and made tryal of his own parts, by publishing an excellent Volume in which he deduced the History of the Britains, from their Original, together with that*

Selden's  
pref.

*that*

that of the Saxons, and the valiant achievements of the Normans, to the Reign of King John; thus far *Leland* of him, but whether the beginning of this History is lost I cannot say, but we have onely this Printed, which I have mentioned of the particular English History.

*Henricus Knighton Leicestrensis*, wrote a H. Knighton's Chronicle of the Events of England as he styles it; in his first Book he gives a short account of some Saxon and Norman affairs, from the time of *Edgar*, who began his Reign Anno Christi 958, to the Reign of *William the Conquerour*, and then he writes more largely to the year 1395, which was the 19<sup>th</sup> year of *Richard* the Second, in whose times this Historian flourished.

All these Authours were Printed in one body, by *Cornelius Bee*, in the year 1652, under the Title of the ten Writers of the English History, before which time they were onely Extant in Manuscripts in Libraries, and so could not possibly be taken into our Authour's method as I observed before.

## L      S E C T.

## S E C T. XXIX.

*Asser Menevensis his History commended, in what time to be read with the former; as also Eadmerus his History, Matthew Paris his History, Baronius his judgment of him; Thomas of Walsingham his Chronicle; the actions of King Stephen written by an unknown Authour; the Life of Edward the Second by Sir Thomas de la Moore Knight, is also to be taken in due time.*

*Asser Menevensis.  
In prefat.  
ad Asserium.*

**I** Must confess those latter Historians do not make any great addition of years to *Malmesbury's History*, yet they will illustrate it, and sometimes perhaps make it more full and perfect; of this the Reader will have a great Experience, if about the year of Christ 849, he take in the Life of *Alfred* written by *Asser Menevensis*, which History (as the famous Camden saith,) will afford no small pleasure to thy mind, nor will it bring less profit than pleasure, if whilst the mind is fixed on the Contemplation of those great things, you endeavour wholly to conform your self to the imitation, and as it were representation of them. *Asser Menevensis* flourished about the year of Christ 910.

*Sir John  
Speelman.*

This great Prince who was the wonder of the age in which he lived, has found many admirers since,  
but

but none have so well deserved of his Memory as the Learned Sir *John Spelman*, Son of the Great Sir *Henry Spelman*, who wrote the Life of this *Alfred* King of England, in three Books in English, (which I suppose was never Printed,) but an Elegant version of it in *Latine*, with very excellent marginal Notes by the Students of *Great Hall* in *Magne Oxon*, with a great Collection of our *Aula*. Coins, and several other great rarities, was put out in Folio at the Theatre there in the year 1678; I wish we might yet have the Original English also printed.

And then if about the year of Christ 1060, the Reader please he may also take in *Eadmerus* his History, which was *Eadmerus* lately brought to light, and illustrated with Notes and excellent Collections, by the Learned *John Selden*, a Lawyer of rare Erudition.

This History contains the Reigns of *William* the first, and second, and *Henry* the first, to wit, from the year of Christ 1066, to the year 1122, in which time the Author Lived; he was very dear to *Anselm* Archbishop of *Canterbury*, *Vossius de Hist. lat. l. 2. cap. 48.* in those times, and died Archbishop of *St Andrews* in Scotland himself,

L 2

after



after he had been Abbat of St. *Albans* in England, a preferment in those days of great honour.

Matthew  
Paris.

*Ad Annum*,  
296.

By the Holy  
Seat is  
meant the  
Court of  
Rome.

*The Life of*  
*King Ste-*  
*phen.*

To these the Reader may add, that true and faithfull History written by *Matthew Paris*, which beginning with the Coronation of *William* the Conquerour, *Anno Christi* 1067, is continued by him to the year 1253, and by another as *Bale* assures us to the year 1273, that is, to the Death of *Henry* the third, what *Baronius* his opinion of this Authour was, appears in these words, *Any man* (saith he,) *may easily see how much his mind was exasperated against the Holy Seat; except those Reproaches were inserted by the Publisher, which if they be taken out, or excepted, you may call the rest a Golden Commentary, it being onely a transcript word for word of the publick Records; most admirably put together and consolidated.* After *Matthew Paris* I desire *Thomas Walsingham* his Chronicle may follow; he also was a Monk of St. *Albans*, and began his History from *Edward* the first, where the former ends, and continues it down to the end of *Henry* the fifth, or the year of *Christ* 1422. But as whilst we are reading *Matthew Paris*, there is an History of *Stephen* written by an unknown hand, which will amplifie and illustrate the History if taken in; so if after the first Book of *Walsingham's* History about the year 1306, the Life and Death of *Edward* the Second,

Second, written by Sir *Thomas de la Moore* Voss. de H<sup>i</sup> lat. l. 2. c. 64. de la Moore. Knight, a Servant of that King, be also admitted it will enlarge that History. As this Authour was dignified with the honour of Knighthood, so he deserves no less esteem for his kindness to Posterity express'd by this History, which deserves the more credit, because he was intimately acquainted with that Prince, and served under him in the Wars.

A D D I T I O N S.

As I took in in the end of the last Section an excellent Collection of ancient Latine Historians of the English Nation, none of which are mentioned by our Authour; so with the Reader's permission, I will here take in another which was printed this year at *Oxon*, under the Title of *the first* 1684. *Volume of the ancient Writers of the English affairs.*

The first Authour in it is *Ingulfus Croylan-* Ingulfus Croylan- *denfis*, who (though not taken notice of by *denfis* our Authour,) was printed before but imperfect; he wrote the History of his Monastery, and in it relates many things concerning the Kings of England; he begins at the year of Christ 626, with *Penda* King of *Mercia*, and in the former impression it ended with the beginning of the Reign of *William* the Conquerour. but in 1066. this latter Edition, besides many Gaps in the body of it, now supplied from a better

Copy; his History is continued by himself to the year 1089, which was the third year of *William* the second, or *William Rufus*, as he is commonly called.

*Voss. de H.  
lat. l. 2.  
c. 67.*

*He was  
born at  
London,  
Ann. 1030.*

This Authour was the Son of a Courtier of *Edward* the last King of the *Saxon* Race, and he himself takes notice of some disputes he had in his Infancy with *Edgitha* the Noble Queen of King *Eward*, he Studied first at *Westminster*, and then at *Oxon*, where he became an excellent Aristotelian Philosopher; he was afterwards a Counsellour to *William* Duke of *Normandy*, by whose good leave he went to *Jerusalem*, in his way at *Constantinople* he waited upon *Alexius* the then Emperour, and *Sophronius* the Patriarch; returning into *Normandy* he became a *Benedictine* Monk, and after *William* Duke of *Normandy* had Conquered England, *Ingulfus* was made Abbat of *Croyland*, he died in the year 1109, in the time of *Henry* the first. I have transcribed all this out of *Vossius*, onely to shew the Reader how great a man he was, and how excellently qualified for an Historian.

*Peter Ble-  
sensis.*

The next Authour in the said Collection is *Peter Blesensis*, his continuation of *Ingulfus* his History to the year 1117, which was the 17<sup>th</sup> year of *Henry* the first, though he mentions some things scatteringly done after that time, this continuation is imperfect at the end, and therefore the Publisher supposeth it to extend onely to the beginning of the Reign of King  
*Stephen*;

*Stephen*; this Authour was not for Learning inferiour to *Ingulphus*, he was first Archdeacon of *Bath*, and afterwards of *London*, and Vicechancellour to the King; he wrote about the year 1190, and he died in the year 1200; his Life has been writ by those that published his other Works, but this History was never printed before. Thus far the Publisher goes in his account of him.

The next in this new Collection is the Chronicle of *Mailros*, begun as the inscription tells us by the Abbat of *Dundraynan* from the year 735, and continued by several hands to the year one thousand two hundred and seventy, which was the LIV<sup>th</sup> year of the Reign of *Henry* the third: who this Abbat, or who these Continuers were is not certainly known, but this Abbie of *Mailros*, from which this Chronicle has its Name, was not that ancient Monastery placed upon the Banks of the River *Tweed*, often taken notice of by *Venerable Bede*, which as it seems was destroyed by the *Danes*, who oppressed the Kingdom of *Northumberland* a great while, but of a later date built in the same place by the *Scots*, who under *David* their King had got possession of it, about the year 1136, from whence perhaps a Colony of Monks were sent to *Dundraynan*, in *Galloway* in *Scotland*, in the year 1152, in which year also that Monastery was founded, as this Chronicle bears witness, which

The Chronicle of Mailros.

L. 4. c. 27.

L. 3. c. 26.

L. 5. c. 10.

though for the most part it is very brief, yet it affords many things that are worth the knowing, especially the Series of the Kings of *Scotland*, as also the Successions of the Princes, Nobles, Bishop, and Abbats in those Northern parts, thus far the Publisher.

In the year 1252, another silly Monk of *Mailros*, began a new Collection, in which he would needs bestow an *Encomium* upon *Simon de Montefort*, the turbulent Earl of *Leicester*, which is not continued, for the rest is perhaps done by another hand, but concludes with the Death of *Henry the third*, so that there is onely two years added.

*The Chronicle of  
Burton.*

The next is the *Chronicle of Burton*, in the beginning, of which (with the Reign of King *John*,) the Authour (who is not known,) seems to have a design to continue *Roger de Hoveden*, (whom yet he calls *Hugo*,) and by his example hath collected many of the most memorable passages of that age; and though some of them are also set forth by *Matthew Paris*, yet there are many, and those not common things, which are not to be found either in *Paris*, or any other printed Historian but this, and the Authour whoever he was, lived in the same time with *Matthew Paris*, and so they two do mutually afford Light each to other, and also at the same time bear witness to the same things, onely let the Reader take notice we follow the impression of

of *Paris* printed at *London* in 1650, thus far the Publisher; it begins *Anno* 1004, and it ends *Anno* 1263.

The last which is the continuation of *The History of Croyland*, though in some places imperfect, which the Transcriber perhaps observed not, yet we (saith the Publisher,) thought fit to add it not onely because the Authour, or (rather perhaps) Authours, designed a continuation of *Ingulphus* and *Peter Blesensis*, but chiefly because the latter end of the Reign of *Henry* the sixth, and the whole Reign of *Edward* the fourth, are contained in this Chronicle, which are not in any of our own Latine Historians, which have hitherto been printed; it begins *Anno* 1149, and it ends 1486, which was the second year of *Henry* the 7<sup>th</sup>.

This last Authour belongs to the next Section, where the Reader will find our Authour for want of Historians of our own Nation, turning his Reader over to *Polydore Virgil*, from the Reign of *Henry* the 5<sup>th</sup>, to the Reign of *Richard* the third, much of which chasme this last Authour hath supplied, but yet I would not part him from the rest, but onely give the Reader this hint to what times he belongs.

## S E C T. XXX.

Walsingham's *Hypodigma Neustriæ*, or his *History of Normandy*, and the other Writers concerning that Dukedom not to be neglected, and amongst them Odoricus Vitalis of principal note; the *History of England*, from the Reign of Henry the 5<sup>th</sup>, to that of Richard the third, to be fetched from Polydore Virgil. The opinion of our Noble S. H. Savil concerning him observable; Sir Thomas Moor Knight, Lord Chancellor of England, wrote the Reign of Richard the third; F. Lord Bacon Viscount of Verulam, that of Henry the 7<sup>th</sup>; the Reigns of Henry the VIII<sup>th</sup>, Edward the VI<sup>th</sup>, and Queen Mary, Francis Goodwin Lord Bishop of Landaff, wrote by way of *Annals*, as Will. Camden did that of Queen Elizabeth also.

Walsingham.

THE Reader having dispatched the Chronicle of *Walsingham*, may in the next place pursue his *Hypodigma Neustriæ* his *History of Normandy* which will render the former Histories more clear and complete, it containing a perfect account of the Story of that Dukedom, from Rollo the first Duke of it, to the 4<sup>th</sup> year of Henry the 5<sup>th</sup>, who in the year 1416, forced *Normandy* after it had been Ravished, and Alienated CCXX years from the English,



English, to return to its due Allegiance to the *English* Crown; nor let the Reader think I give him this advice rashly, for (as it is rightly observed by the Learned Mr. *Selden*,) the ancient affairs of the *Normans* are so implicated and twisted with ours, that if a man consider seriously of our own, he cannot pass by theirs without sloath and ignorance. Now *Andreas Duchenus* in the year 1619, put out several Writers of the *Norman* History, and amongst them *Odericus Vitalis* a Countreyman of ours, who was born at *Attingham* in the County of *Salop*, is the principal; he wrote 13 Books of Church History, the first and second of which contain the Martial Actions of the *Normans* in *France*, *England*, and *Apulia* in *Italy*, to the year 1141, which was the 6<sup>th</sup> year of the Reign of King *Stephen*, about which time this Authour flourish-  
Andreas  
Ducheni-  
us.  
Odericus  
Vitalis.  
  
Voss. de H.  
lat. lib. 3.  
cap. 6.

But to return to our English History after *Walsingham's* Chronicle, (which as I said in the last Section, ends

in *Henry* the 5<sup>th</sup>;) if our Reader thinks to find any one of our Nation, who hath written our History in *La-  
tine*, from this time of *Hen-  
ry* the 5<sup>th</sup>, to the Reign of

*This Gap is now supplied  
by the last Authour I have  
mentioned in my Additions  
to the last Section.*

*Polydore Virgil.*

*Richard* the third; he will be much deceived, except perhaps some Manuscript lies concealed in the recesses of some Libraries Consecrated to Antiquities, which  
have



*He flourished in the  
Reign of  
Henry the  
8th, Anno  
1542.*

have not as yet seen the publick Light. Therefore I will recommend to my Hearers a History which may be had, that is one of the Published Authours, and may be come by; now here had been a vast Gap of almost LXX years, if *Polydore Virgil* had not prevented it, which in so great a scarcity of our own Authours, the Studious Historian will not unwillingly take in, for although (as the noble Sir *Henry Savil* writes of him,) *he was an Italian, and a Stranger to our affairs, and which is yet more, never employed in any publick Station, and of no great natural, either Judgment or Ingenuity; and although in delivering our History, he has often mistaken things, and passed over in silence many things worthy to be known, yea has too often imbraced things that are false instead of truth, and so left us a very faulty History.* Yet I should conceive this happened for the most part, where he describes the times of *Henry the VIII<sup>th</sup>*, for besides that he was ignorant of our Tongue, he must of necessity not know many things that were then Transacted, and it is highly probable, he writ some things in favour of *Queen Mary*, otherwise than he knew they were, but this is not to be suspected of the former times. Let our Reader therefore take the History of the two *Henrys* the V<sup>th</sup> and the VI<sup>th</sup>, and of the two *Edwards* the IV<sup>th</sup> and the V<sup>th</sup> from *Polydore Virgil*, the Reign of *Richard* the third who immediately follows these was written by the

the famous Sir *Thomas Moor Knight*, Lord Chancellor of England, who flourished about the year 1533, in the Reign of Henry the 8th, but the Learned *Vossius* thinks the Work imperfect, because as he largely describes by what Villanies he ascended the Throne, so he doth not tell us how he afterwards administred the Government, and even that part which we have seems to have wanted the Authour's last hand, and the Elegance of the Latine of his other Works do much exceed that of this Work. De Hist. lat. l. 3. c. 13.

Henry VIIIth succeeded Richard the third, whose Life and Reign was not long since represented to us by the most noble Viscount *Verulam*, so happily and so fully, that if he hath not excelled the best Historians, he yet at least equal'd them; this Work was first written in English, but has since been turned into Latine, as the preliminary Epistle to the Book call'd *Gustavus* saith. After this let the Reader peruse the Annals of the most Reverend Bishop *F. Goodwin*, in which the Reigns of Henry the VIIIth, Edward the VIth, and Queen *Mary* are described, with a great and commendable brevity. Lastly, the famous *William Camden*, the Founder of the place I now enjoy, and my Patron, wrote the Annals of the Actions of Queen *Elizabeth* in England and Ireland, which Queen was the most glorious and prosperous Queen that ever swayed a Sceptre, for this Elogy was bestowed long since upon her, by *Anna Arceffina*

*Hist. l. 129. Attestina* the Mother of the *Guises*, as  
*P. 1051. Thuanus* saith. Let our Reader in the next  
 place diligently reade this History, and  
 then tell me, whether it be not comparable  
 to the best of the ancient Annals, and  
 that with Justice and truth.

### AN ADDITION.

*Academie  
 des Scien-  
 ces & des  
 Arts, par  
 Isaac Bul-  
 lart, tome 1.  
 li. 2. p. 199.*

Another great man of the French Nation  
 speaks thus of Camden, although it be very na-  
 tural to men to speak too advantageously of their  
 Native Countries, and that this inclination  
 hath wrap'd some Historians in an offence a-  
 gainst the Purity of History, yet it cannot be  
 denied but William Camden has writ that  
 of England with so much fidelity, that he may  
 justly claim a place amongst the most sincere  
 Historians of the last Ages; and a little af-  
 ter, being made King at Arms the XXXIX  
 year of the Queens Reign, he made very cu-  
 rious Collections of all those things which he  
 judged worthy of, or usefull to an History,  
 and as Sincerity was the Foundation of all he  
 wrote, so his Works are in so great esteem,  
 that a very grave and Learned Modern Wri-  
 ter, who hath written the Life of Mary Stuard,  
 confesseth that he took his Directions for that  
 Work from Camden's Annals, of the Reign of  
 Queen Elizabeth; this Testimony is of the  
 more value, because from a professed Enemy  
 who deplores Camden's dying an Heretic.

*Le Pere  
 Caussin.*

The Commendations given by the Au-  
 thour in the end of the last Section, to  
 Camden's

*Camden's Annals of Queen Elizabeth*, are deservedly due to them and much more, for he being his Patron, as he saith, and Founder of the History *Lecture* in *Oxon* which our Authour then had, he would not break into those Commendations of him, which he otherwise would have done, lest his gratitude might have seemed to have bribed his Judgment; but I believe it is granted by all the Learned World, that *Camden's Annals* is one of the best pieces that hath seen the Light since the reviving of Learning in this Western part of the World, and that great Princess had this additional felicity given her from Heaven, that as her Reign was long and prosperous, and her memory is precious still, and ever will be to all English men, so she found in *Camden* a noble, learned, eloquent, ingenious Celebratour of her actions, which hath given her a second Life here on Earth, in the memories of men, which shall last till the Resurrection instate her in the third, the last and most perfect Life of consummated Glory; but then all this is meant of the Original Latine, for the English Version which we now have, is a poor mean harsh style, and translated not from the Latine neither, but from a *French* translation, so that I will ever hope to see an Elegant new Version, made upon the Original, and in some degree worthy of that great man.

But

Robert :  
Johnston.

But to continue down the History, one Robert Johnston a Learned Scot hath written an *History of the British and much of the French, Dutch and German Affairs, both Civil and Ecclesiastick in XXII Books, from the year 1572, to the year 1628*, that is, from the first year of King James the VIth of Scotland, to the third year of Charles the first of England; which History though for thirty years of it parallel with Camden's *Annals*, yet is even there worthy of our serious reading, but then he has brought down the English History, XXVI years lower than Mr. Camden did.

I could wish I could give the Reader a better account than I now can of this Author, who is not known to me by any thing but this History of his, but all I can now do, is to give the account Printed in the Epistle to the Reader before his History, which is this in short.

The Publisher in the Epistle to the Reader.

*This Author in his Life time published the two first of these Books, and dedicated them to Charles the first, and then went on in writing the rest, which he promised the World then; how candidly he has acted in these Histories is left to the judgment of the World, in the interim this Good man (as was fit) gives this testimony of himself.*

I have not sold my Fidelity for Money, nor engaged it to any man for his favour, and as to my stock of ingenuity, I submit it intirely  
to

to your censure. I onely beg, my Reader would treat me in Reading with the same equity he desires I should him in Writing; for I seek no other recompence for my Labour besides that of Praise and Memory in after times. *And a little after*; No Mortal Man can satisfie all the World, because some are delighted with Antiquity, and the musty expressions of former times, mixed with grave and wise Sentences; others are onely to be pleas'd with a *Laconick* brevity, concise and dark expressions; whilst at the same time others being enemies to all excessive brevity, and too great subtilty, are onely to be won by an high and sublime style. But it is a folly to expect in the Writers of our Age, the Perfect Eloquence of *Cæsar*, the Brevity of *Cato*, or *Salust*, the Pomp of *Tacitus*, or the Briskness and Height of the *Livian* Oratory. I willingly acknowledge, that in this Narrative, I have performed nothing that is great or high, I have onely represented the *British* Affairs in necessary words, without any paint or fraud, and without the suspicion of Favour or Aversion: and, in short, I am so far from all desire of vain-glory, and seeking

ing the Applause of *Many*, that I seek no Praise for my ingenuity but industry; I am not in love with Glory, but studious of truth, and desirous of the reward of a good Conscience, and a good Name from Posterity.

*In the interim (saith the Publisher) the Courteous Reader will easily observe how religiously the Authour pursues all those things which are capable to give an Historian credit; and which excite the minds of the Reader to Vertue, Probity and Prudence. And you will easily observe, saith he, how many things he relates worthy of Knowledge, and which will render a Prince fit for the Administration of publick or domestick affairs, in Peace or War at home or abroad, and a Clergyman prudent in the Administration of Church-Government.*

This Person was no way tainted with that Presbyterian Levin which then infected the *Scotch* Nation almost generally, nor was he poisoned with the Republican Principles of the Age; but every where, with great prudence, discovers the rise of those Men, and Principles, which afterwards imbroiled, and bid fair for the Ruine of these Nations. No Man perhaps having better set forth the turbulent behaviour of the Parliaments in the times in which he Wrote. The Combinations and secret underminings of the Factious *Levites*, and their disciples, the *Good Commonwealth-Men*,



*Men*, as they were styled in that Age. His Style is short and concise, but very clear, saving that he affects a little too much the use of Greek Words, which may make him a little the less intelligible, and pleasant to a mere Latin Reader, who is not acquainted with the Greek Tongue.

Dr. *George Bates*, a Learned Physician, <sup>Bates.</sup> hath Written the History of our late Rebellion with great Elegance, Judgment, Brevity and Fidelity, to the Deposition of *Richard Cromwell*, May the 7th. 1659. in two parts, in which he hath excellently described the Methods by which that abominable War was raised, and maintained by our Factions; the Execrable Murther of *Charles the Martyr*, and the Miseries that followed thereupon, and overwhelmed the *English* Nation.

Dr. *Thomas Skinner* another Learned Physician, <sup>Skinner.</sup> has continued the former till the year 1669. describing the excessive joy of *England* at the Restitution of *Charles* the Second of Blessed Memory, and the Catastrophies of the Regicides, with an Elegance as bright and sparkling as the *English* exultation was in the day when God so wonderfully turn'd the Captivity of our *Israel*, a day never to be forgotten by *Englishmen*.



## S E C T. XXXI.

*Although we have no perfect Body of our English History in Latin, Written according to the dignity of the Subject, yet we have some that have done it very well in English. John Speed his Theatre of the British Empire, is an Illustrious Work, and to be contemplated in the first place by our Youth, and especially by those that intend to Travell.*

7  
**B**Ut now, if any of our Countreymen, who are desirous to Reade the History of *England*, be so delicate, that he thinks it a task of too much labour and trouble to undertake the Reading of so many Authours, and therefore would rather chuse some one Historian (who may serve instead of all the rest) and stick to, and pursue him alone: He must remember, as I said before, that there is no such Latin Historian extant, who hath well described the Affairs of *Britain*, from its first Inhabiting to our Times: but yet there are some, who, in English, have commendably attempted to doe this. Amongst whom, I shall not fear to commend in the first place, that famous Man *John Speed*. He having travell'd over all *Great Britain*, read diligently all our own Historians, and those of our neighbour Nations, together with a diligent search in the Publick Offices, Rolls, Monuments, and Ancient Writings, or Charters, built up a splendid

Splendid and Admired *Theatre* of the *British Empire* ; which, with great Expedition and Labour, he perfected in XIV. years, in Ten ( Scenes, or ) Books, in this order. In his First *Scene*, he hath most excellently represented the image of this Kingdom, with its distinct Counties, and Principal Cities and Towns : In his Ild. he Exhibits all the Provinces of *Wales* : In the IIld. he gives a Description of the whole Kingdom of *Scotland* : In the IVth, he shews the Kingdom of *Ireland*, and all the several parts of it. Nor has he onely proposed to our view, the naked Images, and bare Maps, though he has done that too with great exactness and beauty, in these Four first *Scenes* : but he hath also, by short Narratives, adjoin'd to his Maps, discovered whatever in each part is Memorable and Worthy to be seen, or taken notice of. If from thence the Reader turns his Eyes upon the Vth *Scene*, he will see the Situation and Greatness of the *British Islands* : the Ancient Names, first Inhabitants, Manners, Politics, with the most Ancient Kings and Governours. When he comes to the VIth *Scene*, he will find there the Successions and Actions of those *Monarchs* and *Presidents*, who flourished during the times in which the *Romans* were Masters of *Britain* : In the VIIth *Scene* the Authour doth express the History of the *Saxon* and *English Monarchs*, and the times of their Reigns. In the VIIIth *Scene* he Commemorates the Origine

of the *Danes*, their Expeditions and Incurſions into *England*, and all their Actions here which are worth the taking notice of. In the IXth he deſcribes the Invaſion of the *Normans*, their Conqueſt, and the Hiſtory of *William the Conquerour*, and all his Succeſſours: And laſtly, in the Xth Scene, he hath contained the Joyfull Entrance of *James the Firſt*, the moſt happy Union of the Two Kingdoms, and the Peace eſta- bliſhed by King *James* with all the Neigh- bour Kings and Princes. And then, as a *Corollary* the *Venerable Authour* doth, with a Vivid and Unaffected Style (which runs through his whole Work) moſt clearly ſhew, that horrible black, and never be- fore heard of Deſign of the *Gunpowder- Plot*, which was by God miraculoſly diſ- covered and prevented.

Wherefore I do moſt earneſtly exhort our Young Men, and eſpecially thoſe who are of Noble birth, and intend to Travell, that they would firſt peruſe this beautifull *Theatre of Great Britain*, and run over all the parts of it, before they Travell into Foreign Countries, or viſit ſtrange Nati- ons: For though I will not deny, that the deſire of knowing the various Laws of Countries, the ſearching out the Rites and Customs of many ſeveral People, and the ſeeing the Forms of divers Cities, is a very commendable affection, and which was highly celebrated in *Ulyſſes*: yet I think it is prepoſterous, if not abſurd, to  
deſire

desire to see Foreign, and far distant things, and in the mean time neglect what is nearer and at home ; to seek out Cities that are Situate abroad, and afar off; and neither to see nor know those we have at home.

And this is the more unreasonable, because our *Britain* is one of the most celebrated Islands in the whole World, and hath many famous Cities in it, many Temples Reverend and August for Religion, Venerable for their Antiquity, and Conspicuous for their Ornaments and Splendour ; we have Mountains which are enobled by

*Fame* ; Fountains, that for their use and effects, are admir'd ; Navigable Rivers and safe Ports, and many other things which are infinitely worth our perusal and knowledge. Therefore let we persuade you, Young Men, once or more to view, and with great attention to run through the four First *Scenes* of this Theatre, I mean the *Geographical* part. I am much deceived, if there be any where, under Heaven, a Countrey that can boast of more Monuments which deserve to be seen : Then go through the other Six *Scenes*, and read the *Historical* part seriously ; I will become your Surety, that you shall find in every one of these Parts, some things that are very well worthy of remembring. Nor do I think there

*It is base and hurtfull and unworthy a good Subject, to search into, and admire the things that belong to Strangers ; and in the Interim never to consider the good things of their own Countries, neither observing nor magnifying the Vertues of their own Princes, which is ever before their Eyes. Georg. Fabrit.*

is any Countrey under Heaven which has so much reason to Glory in the Illustrious Atchievements of her Children as ours hath. To conclude, this you may be sure of, that which soever of you hath treasured up the greatest number of our domestick affairs and things; and does freely communicate them to Foreigners wheresoever he comes (which for the most part is desired by most Men) he will be the Welcomest Guest, and will have the greatest liberty of inquiring (as doth become a Traveller) into the Manners and Laws of those People he comes amongst, and of asking concerning the forms of their Cities, their Princes, Wars and Accidents, or whatever other events are worth the observing; and so will return home much the better furnished with the desired fruits of his Travels.

Hitherto we have discoursed of the Political, or Civil Histories, and in what Order they are to be read.

*ADDITION.*

## A D D I T I O N.

As I have before given an account as well as I could, and in the ends of the IV foregoing Sections, discoursed of the Latine Historians of the *English* Nation, which have been Printed since our Authour wrote, so I will here with the Reader's leave, take the same liberty in relation to the *English* Historians of our Nation, some of which have been Printed since the Authour finished this piece, and others perhaps were omitted by him, because these Lectures were read in an *University*, and to men generally well acquainted with the Latine Tongue.

The first that I will take notice of is Mr. Aylet Sammes his *Britannia Antiqua Illustrata*, or the Antiquities of ancient Britain, derived from the *Phœnicians*, wherein the Original Trade of this Island is discovered, the names of Places, Offices, Dignities, as likewise the Idolatry, Language and Customes of the primitive Inhabitants, are clearly demonstrated from that Nation; many old Monuments illustrated, and the Commerce with that People as well as the *Greeks* plainly set forth, and Collected out of approved *Greek* and *Latine* Authours, together with a *Chronological* History of this Kingdom, from the first traditional beginning untill the year of our Lord 800, when the Name of *BRITAIN* was

was changed into *ENGLAND*, faithfully Collected out of the best Authours, and disposed in a better method than hath hitherto been done, with the Antiquities of the *Saxons* as well as *Phœnicians*, *Greeks* and *Romans*, Printed in Folio in *London*, in the year 1676, Volume the first.

I know very well some Learned men have taken great exceptions to this Piece and have affirmed many things in it to be fabulous, and I will not contest for the truth of the whole, and every part of it, but then I will presume to say that I have found good Authority for some of those things which some have pretended Mr. *Samms* invented, and if we are to stay for an History, which all the World approves of before we read one, our Lives will end with as little knowledge of past times, as of those that are to follow us when we are dead; I know any ingenious person who shall read this piece, must reap much satisfaction, pleasure and delight from it.

*John Milton* who was *Latine Secretary to Oliver Cromwell*, a Learned, ingenious, but a very factious man, wrote the History of *Britain*, that part especially that is called *England*, from the first traditional beginning of it to the *Norman Conquest* Collected out of the ancientest and best Authours (as he saith,) it was printed 1670, and 1671, in *Quarto*, and in 1678 in *Octavo*.

The style and compofure of this History is delicate, fhort and perfpicuous, and it is of the greater value, becaufe few of our Englifh Writers begin (to any purpofe) before the *Norman Conqueft*, paffing over all thofe times that went before it with a flight hand.

Doctour *John Heyward* writ the History of the firft *Norman Kings*, *William the Conquerour*, *William Rufus*, and *Henry* the firft; he lived in the times of King *James*, and was a *Civilian* and a very candid, true and Learned Writer.

*Samuel Daniel* writ the Collection of the History of *England*, where in making fome fhort reflexions on the State of *Britain*, and the Succeffion of the *Saxons*, he defcends to *William the Conquerour* and the *Norman Kings*, and ends with the Reign of *Edward the third*, *Anno Domini 1376*.

It is written with great brevity and Politeneff, and his Political and Moral Reflexions are very fine, ufefull and inftructive.

*John Truffel* continued this History with the like brevity and truth, but not with equal Elegance, till the end of the Reign of *Richard the third*, *Anno Domini 1484*.



### *The Method and Order*

In that Period or interval of time which *Daniel* hath written, there are two Lives writ by two several Pens, the first is the Life of *Henry* the third, writ by that Learned, wise and ingenious Gentleman *Sir Robert Cotton* Knight, in a Masculine style, with great labour and pains, and with a Loyal design.

“ The Second is a piece which was lately Printed with this Title; the History of the Life, Reign and Death of *Edward* the II King of *England*, and Lord of *Ireland*, with the Rise and Fall of his great Favorites, *Gaveston* and the *Spencers*, written by *E. F.* in the year 1627, and Printed *verbatim* from the Original in the year 1680.

Who this *E. F.* was I know not, but that he was under the Dominion of a mighty Discontent, is apparent by his short Preface to the Reader, his first words there are these.

*To out-run those weary hours, of a deep and sad Passion, my melancholy Pen fell accidentally (saith he,) on this Historical Relation, which speaks A King, our own, though one of the most unfortunate, and shews the Pride and fall of his inglorious Minions.*

If this Book was really written when pretended, it may be probably conjectured this

this Male-Content had a mighty spleen against the then *Duke of Buckingham*, who being baited this year by the Commons in Parliament, fell a Sacrifice to popular discontent the year following, which with some other things to me unknown, might occasion the suppressing this History then, and it had been as well, if it had never been Printed, being partial to the highest degree and designed to encourage rather than suppress Rebellion, Sedition and Treason, and now why it was raked up out of the Dust and Printed when it was, I shall leave the World to guess; onely I cannot forbear observing, the Authour was more ingenuous than the Publisher, not onely because he concealed it, but also because he had undoubtedly set down the causes of his discontent, in the beginning of his Preface, which are omitted in the Print, for *those weary hours* must relate to something before exprest, to perfect the use.

Within this Period of time belonging to *Trussel* falls in the Life of *Henry the IV<sup>th</sup>*, written by *Dr. Heyward*, and also the Life of *Edward the IV<sup>th</sup>*, written very Elegantly and Prudently, by *William Habington* Esquire, and the Life of *Richard the third*, written by *George Buck* Gent.

*Francis Biondi* an *Italian* Gentleman, and of the Privy Chamber to King *Charles the first*, hath written in the *Italian* Tongue the Civil Wars between the two Houses

Houses of *Lancaster* and *York*, from King *Richard* the second, to King *Henry* the VIII<sup>th</sup>, translated Elegantly into English (saith Sir *Richard Baker*,) by *Henry Earl of Monmouth*.

Sir *Francis Bacon*, Viscount *St. Albans*, writ the History of *Henry* the 7<sup>th</sup> in a most Elegant style.

*Edward Lord Herbert of Sherbury*, hath writ the Life of *Henry* the Eighth, with great Exactness and Accuracy, as he was a person of great industry and capacity. He was put upon this Work by King *Charles* the first, and consulted all our Records.

Dr. *John Heyward* wrote the Life of *Edward* the VI<sup>th</sup>, very Elegantly, and as much of that Prince's Reign, and that of Queen *Mary* was spent in matters of Religion; so Dr. *Peter Heylin* in his *Ecclesia Anglicana Restaurata*, has given a very good account of their two Reigns, and also Dr. *Gilbert Burnet* in his History of the Reformation in two Volumes in Folio, which is excellently Epitomized by himself in Octavo.

Though these two chiefly intend the Ecclesiastical History of those times, yet they have carefully intermixt the Civil History also, especially *Burnet*, who with his History hath published many Original Records of those times, which do purely belong to the Civil History.

Sir

Sir William Dugdale one of the Kings of Arms in England, hath writ two Books which he styles the *Baronage of England*, being an excellent History of the Successions of all the noble Families of England, which is of excellent use to the well understanding of the English History.

Sir Richard Baker hath written a Chronicle of the Kings of England, from the times of the *Romans* Government, unto the Death of King James, to which the Reign of Charles the first, and the first 13 years of Charles the second, were added by one Mr. Edward Phillips, which ends with the Coronation of that Prince being the 23d. of April 1661.

The former Sir William Dugdale (as is supposed,) hath writ a short account of the late troubles of England, wherein all the proceedings of the Rebellion are excellently laid together.

James Heath Gent. hath also written the History of the same times (very well as it is said,) to the *Restitution* of Charles the second, continued since to the year 1675 by J. Phillips.

William Sanderfon hath written not onely the Reigns of Queen Mary of Scotland and King James, but also another piece which he calls a complete History of the Life and Reign of King Charles (the first,) from his Cradle to his Grave, but as this was written and published during our horrid Confusions here in England, and before

fore his late Majesty's Restitution, so there are many things in it (as it is said) which will need amendment.

The truth is, there hath been never a good History writ since *Camden's Annals*, of our affairs that ever yet came to my knowledge; nor perhaps have the times been such as to bear one; that of *Tacitus* is considerable, the prosperous and unfortunate Events of the ancient People of Rome are delivered by great Writers, in the times of *Augustus* there was no want of generous Pens, till they were suppress'd by the rising flattery of the times; the accounts of *Tiberius*, *Caligula*, *Claudius* and *Nero*, whilst these Princes flourished were out of fear, false, and after they were gone, whilst the hatred of men was fresh, were as much too sharp; from which considerations I resolved (saith he,) to deliver a few, and those of the last Actions of *Augustus*, (when the flattery he hints at began,) and then the Reign of *Tiberius* and the rest, without Anger or affection, as having by reason of the distance of the time, had no concern with any of them. I need not make any application, nor will the case bear

By these two means *Camden* secured his liberty as to the second part of his History, which he sent to *Thuanus*, who printed it in Holland after *Camden* was dead.

one. But yet I should have excepted one Historian and that is *Johnstonius*, but though he did not publish his History in his Life, and so by that, and putting it into such hands as Printed it beyond the Seas, secured his History

History from all suspicion of a necessitated Compliance, yet then he being a Stranger to our English Laws and Constitutions, has committed some faults which an English man would have easily avoided, and speaks too contemptuously of some of our Greatest Lawyers, whom he styles every where *Leguleii*, as if they had been some little snarling Countrey Attornies.

If now our Reader desires a short course of English History, he may begin with *Milton* first, then take *Daniel* and *Trussel*, and then Sir *Francis Bacon's*, *Henry* the 7<sup>th</sup>, and Bishop *Godwin's* Annals, which will bring him down to the Reign of Queen *Elizabeth*, where *Camden's* Annals (such as they now are in English) fall in, and for the rest he may take his Choice according to his fancy.

There is an excellent Catalogue of the Historians of England in *Baker's* Chronicle, which the Reader may Consult too if he please.



# MANTISSA:

O R,

An Addition Concerning the  
Historians of particular Nations,  
as well Ancient as Modern; by  
*Nicholas Horseman.*

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## ARTICLE I.

*The design and method of this Appendix, in what order we should proceed in relation to particular Historians; the principal Writers of each Countrey are to be selected; the Historians of the latter Ages compared with the more Ancient.*

**T**HUS far our Authour (Mr. Deg. Wheare) has proceeded concerning the *Civil History*, and was just now going to lead his Reader to the *Church History*, and yet we will presume to stop him here a small time, and I will not despair neither of obtaining an easie pardon for this my unseasonable



*See afore  
Sect. 26.*

interposition from those who desire to run through a perfect Collection of Historians, especially if they shall be sensible that these Endeavours of ours may in any degree promote their Studies. The *Roman Empire* long since sinking under its own weight, and being at last torn in pieces and divided, each distinct Nation began to rely upon its own Forces, and administered its own affairs both at home and abroad, and from thence the *particular Histories* of particular Nations have sprung up, which our Authour hath left untouched and unsaluted, the British onely excepted, and this Field I will presume to Reap, by adding here an *Appendix* concerning the Histories of those Nations, who are now possést of some part of the ancient *Roman Empire*, or were never subject to it, in which we will represent, or at least inartificially describe those ancient and Modern Writers, who have illustrated the affairs and Actions of the more considerable people by their Pens. 'Tis not indeed our purpose to seek curiously after, and name all these Historians, (as indeed who can pretend to know them?) or solicitously to digest, and accurately treat of them, which is a very troublesome business, and above our Abilities.

But I think it reasonable here to advise all the lovers of History in the very entrance of the Work, that they should begin with the Antiquities of their own Countries,

tries, (as for instance, the *Britains* with the *British*;) and so proceed to those of other Countries, and in the first place to those Nations which have had frequent Leagues, Wars or Commerce with their own. And it will also be very advantageous to chuse some principal Authour, who may seem to excell all other in writing the History of that Countrey, as in the *German History Lambertus Schafnaburgensis*, in the *Austrian History Lazius*, in the *Hungarian Bonfinius*, in the *Gothick Jordanes*, in the History of *Denmark Saxo Grammaticus*, in the *Sclavonian Helmoldus*, in the *Longobardian Paulus Diaconus*, in the *Polonian Chromerus*, in the *Prussian Stella*, in the *Bohemian Aeneas Sylvius*, in that of *Switzars Simlerus*, in the *Burgundian Henrertus*, in that of *Saxony Crantzius*, in the *Bavarian Aventinus*, in the *Flandrian Mejerus*, in the *Dutch Grotius*, in the *French P. Amylius*, in the *Spanish Mariana*, and so for the rest.

But here our Reader of the *Barbarian History*, may be pleased to understand that the Authours for the most part with which he is now to Converse, do sink very much beneath the Eloquence of those of the greater Nations, the *Greeks* and *Romans*, and that they are very much inferiour both in Ability and Dignity, to those who with their Pens have adorn'd the Stories of those once potent People, not onely in many other things, but especially in the

purty of their Styles ; for in the darkness of that decrepit Age, they use a style which by reason of the Barbarity and harshness of it cannot but offend those whose Ears have been used to a terse and delicate phrase ; and the Historians of those times which affected Elegance, chose to imitate those of the middle Ages ; *Eutropius*, *Paulus Diaconus*, *Orosius*, and the like, who were as remote from the *Roman* Eloquence, as they were from the times in which it flourished, rather than *Caesar*, *Salust*, *Livy*, and the rest of the great Princes of the Senate of Historians, in which the native Vigour and Spirit of the *Roman* Language exerts it self, and in truth there are not many who aimed at the perfections of those middle Writers, and they are yet more scarce who have attain'd to that degree of perfection, and yet they are not to be persecuted or reprehended for this neither, because they fell into this Misfortune, more by the necessities of the times in which they Lived, than by their own faults, which is enough to bespeak their Pardon with all candid Readers. In ancient Coins we regard the Weight, and the Matter much more than the Neatness of the Stamp, and so in those Authors which have been depressed by the iniquity of their times, and thereby disabled from shewing their Vertues, we ought rather to consider the weight and excellence of the things they have delivered,

livered, than the brightness or sweetness of Discourse; what *Cicero* said of the Philosophers, *if they bring with them Eloquence*, 1. de fin. *it is not to be despised, but if they have it not, it is not mightily to be desired*, is by us to be applied to an Historian.

But as to those who Wrote after the reviving of Learning, and the restitution of the just esteem of Eloquence; (as there is a Circulation of all things,) they I say, have more illustrated History, and treated it according to its Dignity, so that the following Ages have many Historians, which if I should presume to compare with the *Ancient* Writers, I should not be destitute of the suffrage of the Greatest men, for men of no mean Learning have heretofore thought that *Guicciardin*, *Comines* and *Amilins*, were so far from being inferiour to *Livy*, *Salust* and *Tacitus*, that they might contest the Precedence with them.

## ARTICLE II.

*The Historians of the Germans, and of all those people which live betwixt the Alpes and the Baltick Sea, and the Rhine and the Weiffell, to which is joyned the History of the Goths, Vandals, Hunnes, Herulans, Switzars, Lombards, Polonians, Muscovites, Danes and Swedes.*

Tacitus.

WE have a small piece of *Tacitus*, of the *Situation, Manners and People of the Ancient Germans*, and it is reasonable that we should believe he understood the affairs of those People very well, because he was employed as a Souldier in the Wars against them, and was Governour of the *Low Countries* under *Hadrian* the Emperour, and he in his *Annals* frequently takes notice of the *German* affairs, and especially of the Expedition of *Caesar Germanicus*, and the Victory he obtained against *Arminius*, General of the *Cherusians* now call'd *Mansfelders*, but there is none of those Historians which are now Extant, which hath so largely described the Battel in which *Arminius* routed and totally destroyed *Quintilius Varus* and his Army, as *Dion Cassius* in his LVith Book, *Ammianus Marcellinus* also, who was a Souldier under *Constantius* and *Julianus* the *Roman* Emperours, takes notice of many things concerning the *Franks, Alemans,*

An. Christi  
10.

Dion Cassius  
Ammianus  
Marcellinus.

mans, and other German Nations, which are very true and worthy to be known. *Huldericus Mutius Hugwaldus*, who lived about the year of Christ 1551, Wrote XXXI Books of the *Origine* of the Germans, their Manners, Customs, Laws, and memorable Actions in Peace and War, from their first beginning to the year of Christ 1539, which he collected out of their best Authours.

*Conradus a Liechtenaw, Abbas Urspergensis* Wrote a Chronicle from *Belus* the first King of the *Assyrians*, to the IXth year of *Frederick* the second, that is to the year of Christ 1229, who in the affairs of others is very short, but in what concerns the Germans in his own times, and those that went just before him he is much larger, and has (as *Vossius* saith,) many things that may be read with great advantage. *Gaspar Hedio* continued the latter from the year 1230, to the year 1537, adding many memorable things omitted by *Urspergensis*, and besides this Continuation he also Wrote a German Chronicle.

*Lambertus Schafnaburgensis* who flourished about the year of Christ 1077, Wrote one Volume of the History of Germany, which he brought down to the year 1077, which as *Trithemius* expresseth himself, is very well and pleasantly done; and *Iustus Lipsius* saith of this, and *Rodoricus Toletanus* that they are as Good as that Age could possibly afford, but the Commendation of the Learned

*Præf. ad*  
*Gaspar*  
*Chur.*

ned *Joseph Scaliger*, in his piece de *E mendatone temporum* is very illustrious; in truth (saith he,) I admire the Purity of this man's style, and the exactness of his Computation, in so barbarous an Age, which is so great, that he might put the Chronologers of our times to the blush; if they had any sense of these things. Nor will I conceal the censure of *Melancthon*; I have not seen (saith he,) any Writer of the German History that hath Written with greater industry, though he hath also put in some private things which are unworthy of the knowledge of Posterity; upon which account, and for that his Fidelity is suspected in some things, pertaining to the Controversie between *Henry* the 4th, and *Gregory* the 7th, he has been censured by some others.

*Erphor-*  
*denfis.*

A certain Monk of *Erfurd* has brought down the last named Authour to the year 1472, and has also Written an History of the *Landgraves of Düringer*, the principal Town of which is *Erfurd*.

*Marianus*  
*Fuldenfis.*

*Marianus* a Scot by Nation, but a Monk of *Fuld*, in Germany, an Elegant Writer for the times, as *Sigebertus* saith of him, produced a Chronicle to his own times that is, to the year 1073, in three Books which *Dodechinus* afterwards continued to the year 1200.

*Dodechi-*  
*nus.*

*Otto Fri-*  
*singensis.*

*Otto Frisingensis* of *Fraising* in *Noricum*, (and not of *Friseland*) as *Aneas Sylvius* insinuates, descended of an imperial Family, has Written a Chronicle from the beginning



ginning of the World to the times of *Frederick* the first, that is, to the year of Christ 1146 in VII Books, (for the VIIIth is not an History but a Dissertation concerning Antichrist, the Resurrection of the Dead, the end of the World, and the last Judgment,) which is continued by an ancient Authour to the year 1210, and the same *Otto* Wrote the Life of *Frederick* the first, his Cousin or Nephew (Sirnamed *Enobarbus*,) by the Command and Encouragement of this Prince in II Books, (which *Radevicus* another Writer by adding two Books more brought down to the year 1160.) This *Otto*, though he was Uncle to this Emperour *Frederick*, yet that Relation did no way prejudice the truth, as *Aeneas Sylvius* saith, who was afterwards Pope by the Name of *Pius*.

*Luitprandus Ticinensis*, beginning from *Luitprandus Arnolphus* Emperour of Germany, and the year 891, in which the *Saracens* took *Frasinel* a small Town upon the River *Po* in Italy, Wrote in six Books the History of the principal Transactions of his own times in Europe, in many of which he himself was present, which ends *Anno Christi* 963. He was a privy Counsellour to *Berengarius* the second, King of Italy, and falling into his disfavour fled to *Otton I.* and at *Franckford* Wrote this History as he saith himself, *lib. 5. cap. 14.*

*Beatus Rhenanus* Published III Books of *Beatus Rhenanus* the German affairs, excellently Composed. *Johan-*



Johannes  
Aventinus.

*Johannes Aventinus* Wrote X Books under the Title of *Germany illustrated*, and also the Annals of the *Bavarians*, from the Flood to the year of Christ 1460, in VII Books; (how ill *Baronius* thought of this Authour appears, To. 9. *Ad Annum* 772.)

Fabricius  
Chemnicensis.

*Georgius Fabricius Chemnicensis*, Wrote the History of Great *Germany*, and of all *Saxony* in two Books, and to Conclude, *MAKQUARDUS FREHERUS* first put out in one Volume some very excellent *German* Historians which before were unknown.

### ARTICLE III.

#### *The Historians of Austria.*

Guilliman-  
nas.

Lazius.

**F***ranciscus Guillimannus* Wrote VII Books of the ancient and true Origine of the House of *Austria*; he flourished about the year of Christ 1500. *Wolfgangus Lazius* of *Vienna* has comprehended the History of *Austria* in IV Books; *Gerhardus de Reo*, and *Conradus Decius* have Written Annals also of *Austria*; there is Extant too, a Chronicle of the Dukes of *Bavaria* and *Suevia*, written by an uncertain Authour, and to these may be added the *Austriades* of *Richardus Bartolinus Perusinus* in XII Books which concern the Wars between

tween the Dukes of *Bavaria* and the Princes of the *Palatinate*, which was illustrated with Notes by *Jacobus Spigelinus Selestadiensis*.

## ARTICLE IV.

*The Historians of the Hunnes and Hungarians.*

**J**ohannes de Thwroz, or *Turocius* (so call'd *Turocius*, from the Province of *Thwroc*,) wrote a Chronicle of the *Hungarian* affairs, from the very rise of that Nation under *Attila* their first King, to the Coronation of *Matthias*, which was in the year of Christ 1464; of this Authour *Trithemius* Writes thus, *Johannes Thuroth* a *Pannonian*, was a man excellently acquainted with, and well exercised in *Civil Literature*, and not ignorant in *Divine knowledge*, of an exalted *Ingenuity*, and a clear *Eloquence*; this Authour lived *Anno Christi* 1494.

*Johannes Bonfinius* Composed an Elegant *Bonfinius*. History of the Kings of *Hungary* in four *Decades* and an half, that is, in *XLV* Books which reacheth to the Death of *Matthias Hunniades*, and the beginning of *Vladislaus* or the year 1495, which he began at the Command of *Matthias*. *Bonfinius* flourish'd about the year of Christ 1496.

*Petrus Ranzanus* Wrote *Indexes* as he *Ranzanus*. calls them of the *Hungarian Transactions*,  
of

of which *Joh. Sambucus* who first rescued them from the Dust and Darkneſs in which they lay, and Published them to the World writes thus; *It ſeems the ways of Writing Hiſtories heretofore were very various, this Authour having ſome Indexes of the Kings of Hungary, given him at Vienna by Beatrix, extracted out of the ſame Records from which Bonfinius deſcribed his; he ſo well deduced and illustrated them, that he is in nothing inferior to the beſt Writers of the Hungarian Hiſtory, for in this brevity he has Comprehended what ever is required to render an Hiſtory Elegant and uſeful, and he is the more valuable alſo, that whereas there are ſome Gaps and miſtakes by the faults of the Tranſcribers in Bonfinius his Hiſtory, we may here find directions for the rectifying all theſe Erratas, and be aſſiſted at the ſame time in ſearching out the ſincere and perfect truth; thus far Sambucus.*

Callimachus.

*In Elogio*

*Philip Callimachus Experiens, wrote an Hiſtory of the Life and Reign of Vladislaus King of Poland and Hungary, ſo elegantly and exactly, that Paulus Jovius did not ſcruple to ſay of it, that in his judgment it excell'd all that had been Written of that kind, ſince Cornelius Tacitus, through ſo many Ages as have ſince followed; this Authour flouriſhed Anno Chriſti 1490.*

*Melchior Scitærus, and Petrus Bizarus have Written the Hiſtory of the Hungarian Wars.*

ARTICLE V.

*The Historians of the Goths, Danes, Sclavonians and Swedes.*

**P**<sup>ro</sup>*copius* has Written III Books of the *Gothick Wars*, and *Agathias* the *Smyr- nean* V Books, both of them in Greek and in Latine; *Jornandes* the Bishop of the *Goths*, who reduced into II Books the History of *Aurelius Casiodorus*, (who was Secretary to *Theodoricus* King of the *Goths*.) and Wrote a *Gothick History* in XII Books.

*Procopius.*  
*Agathias.*  
*Jornandes.*  
*Aur. Casio-*  
*dorus.*

*Isidorus Hispalensis* Composed an History of the Origine of the *Goths*, and of the Kingdom of the *Sueves* and *Vandals*: *Johannes Magnus* a Bishop of Sweden, wrote a History also of all the Kings of the *Goths* and *Swedes*; *Leon Aretinus* Composed also an History of the *Goths*, but which affords nothing more than what *Procopius* hath written, so that he seems to be no more than his *Paraphrast*, but he is more remarkable for another thing, that is, that he was the first Person who restored and communicated the Greek Tongue and Learning, after it had lain several Ages oppressed and troden down, by the tyranny of the insolent Barbarians, as *P. Jovius* writes of him in his *Elogies*; he flourished Anno Christi 1420.

*Isidorus*  
*Hispalensis*  
*Jo. Magnus*  
*Leon. Aretinus.*

*Hieronymus Rubens* wrote of the *Goths* and *Lombards*.

*Saxo*

Sax. Gram-  
maticus.

*Saxo Grammaticus* has deduced an History of *Denmark* from the utmost Antiquity down to his own times, that is to *Canutus* the VI<sup>th</sup> and *Waldemarus* his Brother, the Grandchildren of Saint *Canutus* that is almost to the year of Christ 1200. All he hath Written is not to be admitted hand over head without Examination, yet neither is he so great a Fabler as some have fancied, who have no esteem on that account for him, amongst whom is *Goropius Becanus*, which is the less worth our wonder, because he himself doth not write so much Paradoxes as impossibilities; as to *Saxo's* style the Elegance of it is so great *De Hist. Lat. lib. 2. c. 55.* (saith the Learned *Vossius*,) that it exceeded the Capacity of the Age he lived in, yea it is equal to many of the ancient Writers, and to most of ours; he flourished about the year of Christ 1220.

Idacius.

*Idacius* his Chronicle of *Denmark*, is from the times of *Theodosius* the Great, to the year of Christ 400.

*Johannes Boterus* and *Erpoldus Lindenbruch*, have written accounts of the Kings of *Denmark*, and in the year 1596, *Plantin* Printed a Compendious History of the Kings of *Denmark* to *Christian* the IV<sup>th</sup>. *Gaspar Ens* wrote Commentaries concerning the Wars of *Denmark* both by Sea and Land, in the Reign of *Frederick* the second, containing the most memorable *Dithmarsick* and *Swedish* War.

The

The Learned *Johannes Meursius* hath Meursius. comprehended in III Books the Reigns of *Christian* the first, *John* his Son, and *Christian* the second his Grandchild, that is, from the year of Christ 1448, to the year 1523.

*Albertus Crantzius* hath Written an Hi- Alb. Crantz-  
story of the *Vandals* in XIV Books, and a zsius. Chronicle of the other Northern Nations, as the *Danes*, *Norwegians*, *Swedes*, which is call'd *Gothia*, and *Scandia*; he begins, at the times of *Charles the Great*, and comes down to the year 1504; he flourished to the year 1517, in which he Died. *Gerardus Geldenhausius* writes thus of him: *He* Voss. de  
*has almost onely seemed to me to deserve the Hist. lat.*  
*Name of an Historian*, because he wrote the lib. 3. c. 10.  
*Transactions of his own times truly, freely,*  
*and for the good of Posterity*. and others as *Fabricius*, &c. have as much commended his industry.

*Nicholaus Marefcalcus* wrote of the *Heruli* and *Vandals*.

*Helmoldus* a *Sclavonian* Presbyter, Helmoldus  
wrote the History of the *Sclavonians*, *Saxons*, and the adjoining Nations, from the year 800 or thereabouts, when they were converted to Christianity by the care of *Charles the Great*, to the year 1168, about which time *Helmoldus* flourished, as he saith himself in his Preface, viz. about the times of *Barbarossa*. And there *Arnoldus* the Abbat of *Lubeck*, begins, Arnoldus.  
who begins his Preface with these words. *Because Helmoldus a Priest of Blessed me-*  
*mory,*

mory, was not able to bring his History of the Vocation and Submission of the Sclavonians, and the Lives of those Bishops, at whose instance the Churches of these Countries were Founded, to such End and Conclusion as he desired and intended; we therefore with the assistance of God have resolved to pursue that Work; and accordingly he brought his supplement to the times of Otto the IV<sup>th</sup>, (under whom he lived;) the Learned Vossius speaks thus of this *Arnoldus*, in the Sclavonian affairs he deserves Credit, but not in what he wrote concerning the French, Sicilians and Grecians, in whose affairs it is much better to consult others who have made it their business to treat of them.

Voss. de  
Hist. lat.  
lib. 2.

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## ARTICLE VI.

*The Historians of the Lombards now call'd  
the Dutchy of Milan.*

Paulus  
Warnefridus.

**P**aulus Warnefridus a Deacon of Aquileja, wrote VI Books of the affairs of the Lombards, he was Chancellour to Desiderius King of the Longobards, of whom Sigebertus Chap. 61. writes this, He wrote the History of the Vinnuli, who were afterwards called Lombards, in an excellent and copious Style. Raph. Volaterranus is much mistaken, who takes this Warnefridus to be a different person from the Deacon of Aquileja;

*Aquileja*; he flourished about the year of Christ 780. *Hieron Rubens* wrote also of the *Goths* and *Lombards*.

A Monk of *Padua* whose name is not known, has comprehended in III Books the Transactions of his own times in *Lombardy*, and the *Marquisate of Tarvisina*, he begins *Anno Christi* 1207, in which *Azo* Marquis of *Este* was by the *Monticuculli* cast out of *Verona*; and he comes down to the year 1270, in which the Christian Princes passing into *Africa*, took *Carthage* and besieged *Tunis*.

*Flavins Blondus* (who was privy Coun-  
fellow to several Popes, and who had the  
honour to have his Works Epitomized by  
*Pius* another of the Popes,) wrote of the  
affairs of the *Lombards*, in his VII Books  
of the illustrating of *Italy*, as almost all o-  
ther *Italian* Writers.

F. Blondus.

## ARTICLE VII.

*The Historians of the Polanders and Borussians.*

**M**artinus Chromerus Composed XXX  
Books of the Origine and Actions  
of the *Polanders*, and in the first X Books  
(as he saith in his *Proem*,) he has described  
the Rise and Infancy of that Nation, un-  
der Barbarous and Idolatrous *Dukes*; then

Chrome-  
rus.



the flower of its Youth under Christian Kings; and then its diseased and Crazy Constitution which resembles a State Sickness, under several and those disagreeing Princes after the Monarchy was destroyed. He wrote II Books also of the Situation, People, Manners, Magistrates and Government of the Kingdom of *Poland*; *Chromerus* flourished *Anno Christi* 1552.

Gaguinus. *Alexander Gaguinus* wrote also an History of *Poland*, from *Lechus* the first Duke of that Nation, to *Henry of Voloise*.—*Joh. Decius* wrote one Book of the Antiquities of *Poland*, and of the Family of the *Jagellons*, and of the Reign of King *Sigismund*. *Math. Michovius* wrote a Chronicle of the Kingdom of *Poland*, from the first rise of that Nation to the year 1504, in IV Books; he is somewhat more Barbarous, and *Chromerus* more Polite, *Michovius* flourished about the year of Christ 1540.

Euglossus. *Joannes Euglossus*, who is sometimes styled *Longinus* Bishop of *Leopold*, who under *Casimirus* the third, King of *Poland* was employed in many great Embassages, and was also *Præceptor* to this Princes Children, has wrote a Chronicle of *Poland* to the year 1480, in which this great man Died

Callimachus. *Philippus Callimachus* hath writ a History of the Wars of the *Poles* against the *Turks*, he lived *Anno Christi* 1508.

*Erasmus*

*Erasmus Stella a Libanothan*, writ II *Stella*.

Books of the Antiquities of the *Borussians*, which he dedicated to *Frederick* Duke of *Saxony*, the first of which treats of the old inhabitants thereof and of their Propagation, Names and Manners, the latter of their ancient Kings and of their Succession; he professeth to follow the Annals of *Borussia*, *Jornandes* his History of the *Goths*, *Helmoldus* his History of the *Sclavonians*, and *Albertus Magnus* who travelled over *Borussia*, and others.

## ARTICLE VIII.

*The Historians of the Bohemians, Switzars or Helvetians and Saxons.*

**C***osmus* a Deacon of the Church of *Prague* *Cosmus*.  
in his Chronicle of *Bohemia*, which he has written in III Books, represents the Origine of that People, and the actions of their ancient Dukes to *Wartislaus*, who was created King of *Bohemia* by the Emperour *Henry* the IV<sup>th</sup>, *Anno Christi* 1086.

*Dubravius* also deduceth their History *Dubravius*.  
from their first Original to *Ferdinand* the Emperour in XXXIII Books, he comes down to the year 1558, and was a very Learned and ingenious Person.

The History of *Aeneas Sylvius* comes *Aeneas Syl-*  
down to the year 1458, that is to *Frederick* *vius*.

the third, in which year the Authour was Elected Pope by the name *Pius* the second; he writes the Succession of all their Dukes or Kings to *Poigebrach*, but in the business of the *Hussites*, and what happened under the Emperour *Sigismund*, he is much more large and diffused.

*Charles* King of *Bohemia* who was after Emperour, and the IV<sup>th</sup> of that Name, wrote a Commentary of his own Life.

*Switzars.* *Guillimanus* wrote V Books of the Antiquities and Actions of the *Switzars*. *Henricus Suizerus* in his Chronicle of *Switzerland* gave an account of their affairs to his own times.

*Sim'erus.* *Josias Simlerus* wrote of their League and Commonwealth, and also of their affairs from *Rudolphus* to *Charles* the V<sup>th</sup>.

*Wernerus Rolevinckius* wrote III Books of the ancient Seat of the *Saxons*, that is of *Westphalia*, their Manners, Vertues, and Commendations.

*Witikingus.* *Witikingus* a *Saxon* Wrote III Books of the Actions of the *Saxons*, and *Albertus Crantzius*. *Crantzius* wrote the History of *Saxony* in XIII Books to his own times; he died in the year 1504, this is continued by an unknown hand.

*Chytrens.* *David Chytrens* in his Chronicle of *Saxony* and the Northern Nations, begins a little higher, at the year 1500, and ends with the year 1599, which is continued by *Fabricius* *Georgius Fabricius* in his *Saxony illustrated*  
in

in II Books to the year 1606, *Johannes Garz* wrote of the affairs of Saxony, *Thuringia* and *Misnia*. *Rein. Reineccius* of the Family and actions of the *Palatines* of Saxony, *Cyriacus Spangenbergius* wrote a *Saxon Chronicle*, and *Sebastian Boisselinus* wrote of the Siege of *Magdeburgh*.

## ARTICLE IX.

*The Historians of the Celti or Gauls and French, under which Name we include all those people who live betwixt the Rhine and both the Seas, and the Alpes and Pyrenean Mountains.*

THE principal Writers of the History of *Gallia*, which the *French* now possess, (that I may say nothing of the most ancient *Julius Caesar*, his VII Books of the *Gallick War*; And *Hirtius* who continues him, nor of *Appianus* his *Celicks* which belong to this Story) are these. *Gregorius Turonensis* Bishop of *Tours*, in his first Book brings down the History from the beginning of the World to the Reign of *Theodosius* the first; in the other nine Books he sets forth the Lives and actions of the Kings of *France* to his own times, and the year of Christ 594, but the XIth Book which is supposed to have been added by *Fredegarius*, ends in the Death of *Charles*.

*Charles the Great which happened Anno Christi 814.*

Paulus E.  
milius.

*Paulus Amilius Veronensis* a man of a *Livian* style, (of whom mention is made above, Sect. XXV, as *Reinerus Reineccius* bears witness, spent XXX years in the compiling his History of *France*, after the Dissolution of the *Roman* Dominion, and comes down to *Philip* and *Charles* his Brother, Children of *Luis*, that is from the year 420, to the year 1488; the opinion of *J. Lipsius* concerning this History is, that if a few things were lightly Corrected, he would be a person above the Learning of our Age, and deserve the Commendations given to ancient

*Detradend.*  
*disciplin.*  
*l. 5.*

Authours; and *Ludovicus Vivis* saith, his History is written with more Fidelity and truth, than that of *Gaguinus*, who has disclosed and intermixt his own affections in his History.

Paulus Jo-  
vius.

*Paulus Jovius* hath written the Reigns and Lives of *Charles* the 8th, *Luis* the 12th, and *Francis* the first King of *France*, splendidly and elegantly.

Arnoldus  
Feronius.

*Arnoldus Ferronius Burdegalensis*, hath continued the History of *Amilius* to *Henry* the second.

Philip Co-  
mines.

*Philippus Comines* (of whom mention is made above, Sect. the 25th,) has woven the History of *Luis* the XIth, and *Charles* the VIIIth his Son, in a clear and elegant style, and although *Jacobus Mejerus* avers in many places that he is mistaken, yet he is (in the judgment of the Learned *Vossius*,) a true and a prudent Historian; and *Johannes Sleidanus*

*Sleidanns* gives him this Elogie. This Author is in my judgment the nearest to the ancient Historians, of all those that have wrote in or near our times, both in prudence and veracity, for he lays before us the grave deliberations that passed in the closets of Princes, before they appeared in their Events abroad, which very few have attempted to do, fewer have been able to do it effectually, and even those who could have done it, have yet not dared to do it lest they should offend their Princes.

*Johannes Froffardus* has splendidly and elegantly written the History of those dreadfull Wars which passed betwixt the English and French, from the year 1335, to the year 1400, who deserves the greater faith, because he was a follower of the Courts of Kings and Princes, especially of *Philippa* Daughter of the Count of *Heynault* Queen to *Edward* the third King of England, nor did he relate any thing in his History but what he had seen with his own Eyes, or heard from others who had seen them, or had the chief Commands in the Wars: *Johannes Sleidanus* hath excerpted the most material passages out of this History and turned them into Latine, for it is Originally written in French, and Sir *John Bouchier* Knight, translated this intire History into English.

*Enguerus Monstreletus* hath continued *Monstreletus* *Froffardus*, and brought down the French History to the Reign of *Luis* the XIIth.

*Martinus*

Mart. Longus.

*Martinus Longus* wrote a Commentary in X Books of the actions of *Francis I.* of *Valoise* King of *France*, and *Stephanus Doletus*, and *Galeacius Capella* have written the History of the Wars betwixt *Charles* the fifth, and this Prince for the Dutchy of *Milan*, from the year 1520, to the year 1530, the latter is followed by *Gulielmus Paradinus*, who hath added the story of the succeeding years to the year 1555.

A nameless person (perhaps *Franciscus Hottomannus*) has written the History of *France*, during the Reigns of *Henry* the second, *Francis* the second, and *Charles* the IXth.

*Rabutinus* hath written the Expedition of *Henry* the second against *Charles* the Vth, undertaken in the year 1552, on the behalf of the Princes of *Germany*.

*Ensebius Philadelphus* (that is *Theodorus Beza*, who by the Cloudiness of this name obscured himself.) has wrote the History of *Charles* the IXth and of his Mother.

*Petrus Matthæus* a Lawyer, the Royal Historian, has writ the History of *Henry* the IVth King of *France* and of *Navar* in VII Books.

BESIDES these which we have mentioned, there are several others which ought to be perused, as *Carolus Molinæus*, who hath writ of the Rise and Progress of the *French* Kingdom and Monarchy, and *Hubertus Leonardus* of the Origine of the *French* Nation; but then *Humbaldus Fran-*

cus who has wrote the affairs of the *Franks*, from the Wars of *Troy* to the times of *Clodoneus*, is to be esteemed of the same nature with *Annius* his *Berosus*, and the rest of those fabulous Writers in the judgment of the famous *Vossius*, *de Hist. lat. lib. 2. c. 22.*

*Aimoinus* the Monk is to be better thought of, who is an excellent Historian, (as the Authour *de Regimine Principatus*, *lib. 3. c. 21.* calls him, which work is commonly but very falsely ascribed to *Aquinas*;) he wrote the actions of the *French* from the year 420, to the year 826 in V Books, for the proof of whose Fidelity these words of his make very much; *there was another Monk in the same Monastery, a Priest and a professed Monk as well as he, and his name was Audoualdus, he was of the same age, and in his Manners and Conversation very like him, from whose Mouth we have received what is delivered, and much more which we are confident is faithfully related.*

Nor is *Joannes Trithemius* though a German to be lightly passed by, who has writ III Books of the Origine, Kings and affairs of *France*, from the year of Christ 433, to the year 1500, which was the III year of *Charles* the VIII<sup>th</sup>. Nor *Nicholaus Gilius* who hath Composed the Annals of *France*. *Hermannus Comes* who writes of their affairs to the year 1525, or *Robertus Gaguinus* who has deduced their History from the most remote Antiquity, to the time of the Expedition

Trithemi-  
us.

Gaguinus.



Expedition of *Charles the VIII<sup>th</sup>* into *Italy*, Anno Christi 1493, though he has mixed his own affections with the History, as *Vivis* saith: and yet *Mejerus* is not to be admitted neither, who calls him a *frivolous Writer*, which is to be attributed to his disaffection to the *French Nation* and all their *Historians*, for he saith of them in general, *the French do not use to relate their actions with more fidelity than they transact them*; and besides as *Mejerus* out of his too great affection to his Countrey, has delivered many things done in his own times there very partially; so in Foreign affairs he is not over much to be Credited; *Paulus Jovius* affirming of him, that *in the affairs of Italy he does blunder and mistake so strangely, that those who did not regard the Elegance of his style, were apt to be much incensed against him.*

There are also several Authours who have written of the Expeditions of the *French Nation* into the *East*, and of the Kingdom Erected by them in *Jerusalem*, almost all which the Learned *Jacobus Bongarsius* has collected together, and rescued from the Moths and Dust of the Libraries in which they before lurked, by publishing them after he had with great study and pains Corrected them; of these the first is *Robertus* a Monk who wrote the History of *Jerusalem*. A nameless *Italian* who wrote the Actions of the *French* and others at *Jerusalem*, in which actions he was present,

sent, and therefore deserves the greater Credit. *Baldericus Aurelianensis* who wrote the History of the same V years with the last named *Italian*, that is from the year 1095, to the year 1100; and *Raimundus de Agiles* Canon of *Le Puy*, wrote the History of the same time. *Albertus Steward* of the Church of *Dax*, who wrote XII Books from the beginning of the Expedition of *Godfry of Bulloin*, and other Princes to the second year of King *Baldwin* the Second, and so has (as *Vossius* saith,) accurately written the History of XXIV years; after him follows *Fulcherius Carnotensis*, who writes from the beginning of that Expedition to the year 1124, and *Gauterus Cancellarius* who described what passed at *Antioch*, where he was present; after these comes *William Archbishop of Tyre*, the Prince of all these *Historians*, a man of no vulgar Learning, pleasant above what that Age afforded, as the Learned *Bongarsius* saith of him. He wrote in XXIII Books, (beginning at the year 1095, and ending at 1180,) the History of LXXXIV years of what ever had passed in the Holy Land, and in all *Syria*, which the Bishop of *Accon* his Suffragan continued; and thus far of the *French Historians*.

## ARTICLE X.

*The Historians of the Dutch, and Flandrians, &c.*

Mejerus.

There is scarce any thing delivered concerning the *Flandrians*, worthy of Credit before the year 445, from which time *Mejerus* begins his *Annals of Flanders*, which he has included in XVII. Books; in which he hath also given a large account of the Earls of *Flanders*, from *Lydericus Harlebacanus*, who flourished about the year 800. to *Charles the Hardy Duke of Burgundy's* Death, in the year 1476.

Had. Barlandus.

*Hadrianus Barlandus* hath compiled a Chronicle of the Dukes of *Brabant*, from *Pipin* the first Duke of that Province (Grandchild of *Caroloman*, Son of *Brabant*, the third Prince of *Brabant*, before this Province had the name or title of a Dukedom given it) to *Charles the Vth*, Emperour of *Germany*, the Son of *Philip*.

Marchantius.

*Jacobus Marchantius* hath written IV. Books of the Memorable affairs of *Flanders*. *Æmundus* hath writ of the Dukes of *Burgundy*, from the *Trojan War* to *Charles the Vth*. *Beissellus* also of the Actions of the *Flandrians*, and of late *Olivarius Uredus*, *J. C. Brugensis*, has, with infinite study and labour, written the *Flandrian Genealogies*; and the *History of the Earls of Flanders*.

*Hadrianus*

*Hadrianus Junius* his *Batavia* unfolds the *Junius*.  
History of the *Dutch Nation*, the Antiqui-  
ties of their Island, their Origine, Man-  
ners, and many other things belonging to  
their History. *Noviomagus* his History of *Novioma-*  
*Holland* gives an account of their Princes, *gus*.  
from *Bato* their first King, to *Charles* the  
Vth, Emperour; and to *Charles* of *Gelders*.  
Nor is *Gerhardus Geldenbaurius* to be omit- *Gelden-*  
red, who hath drawn an History of *Holland* *haurius*.  
with an *Appendix*, concerning the most  
ancient Nobility, Kings, and Actions of the  
*Germans*.

*Johannes Isaacus Pontanus*, Historian to *Pontanus*.  
the King of *Denmark*, and State of *Gelders*,  
by the command of the States, hath Writ-  
ten an History of that Province, from their  
beginning, to the year 1581, which is a  
vast Work. *Ubo Emmius*, and *Winfemi-*  
*us* have both written the History of  
*Frisland*, and *Jacobus Revius* that of *Da-*  
*ventry*.

*Ludovicus Guicciardinus* hath written a *Lud. Guic-*  
brief History of all the Transactions of *ciardinus*.  
*Europe*, especially what relates to the Low-  
Countries, from the year 1529, to the year  
1560; that is, from the Peace of *Cambray*,  
betwixt *Charles* the Vth, Emperour of  
*Germany*, and *Francis* the First, King of  
*France*.

This last Age hath afforded several most  
elegant Writers of the *Dutch* History; as  
first, *Johannes Meursius*, who, in X. Books *Meursius*.  
hath writ the Life of *William Prince* of  
*Orange*,

Strada.

Grotius.

*Orange*, and the Transactions of those Countries, during all his time, to the end of the Government of *Ludovicus Requesenius*; that is, from the year 1550, to the year 1576: and in another Work in IV. Books, the beginning of the *Low-Country-War*, or Six years Government of *Ferdinand Duke de Alva*; to which he added a Vth Book, in which is the History of the *Truce*. *Famianus Strada*, who in XX. Books wrote the History of those Wars from the Resignation of *Charles* the Vth; that is, from the year 1558, to the year 1590. *Hugo Grotius*, who wrote V. Books of the Annals of *Holland*, and XVIII. Books of History, in which he hath given an Account of all the Affairs of the *Low-Countries*, from the departure of *Philip* the Second into *Spain*, to the *Truce*; that is, from the year 1566, to the year 1609.

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ARTICLE XI.

*The Historians of Spain.*

**T**HE Writers of *Spanish* History may perhaps not unfitly be ranked according to the four different ages of that Kingdom. So the *Infancy* of *Spain* is lightly touched by *Pomponius Mela*, who was a Native of *Spain*. The youth of *Spain* (as I may call it) which was under the *Roman* and *Gothick* Dominion, is described by *Tacitus*, *Dion*, *Vopiscus*, *Suetonius*, *Appianus* in his *Iberica*, *Procopius*, *Eusebius*, and some others. It began to arrive at *Manhood* in that Age, in which it began to shake off the yoke of the *Moors*, in which War 700 years were spent, this then may be call'd the time of their *Manhood*. And then their *Ripest Age* began under the Reign of *Ferdinando* the *Catholick*, who expelled the *Moors* out of the whole Kingdom of *Spain*: the most of those Writers I shall here mention Wrote of this last and the preceding Age.

*Isidorus Pacensis*, who is supposed to be *Isidorus* the Authour of the *Chronicle of Spain*, of *Pacensis*, whom *Vaseus* Wrote thus rigidly, in the Fourth Chapter of his *Chronicle*. *Isidorus Bishop of Badajoz, or Baxagus, Wrote a Chronicle of Spain; whose Chronicle (if that which bears this name be his) I should rather call a Monster, than a Chronicle, he Writes so*  
P *prodigiously*

*An Addition Concerning the*

prodigiously ill, and rather in the Gothish than Latine Tongue.

**Ximenes.** *Rodericus Ximenes* Archbishop of Toledo, acquired much Glory by IX Books which he wrote of the Spanish History, which he brought down to the times of *Ferdinand* the third, the censure of *Rodericus Sanctius* is that the style of it is short but very pleasant, and the Learned *Lipsius* saith, it is as good as it was possible it could be in such an Age; and *Mariana* gives him high Commendations in several places, nor will I pass by the opinion of *Johannes Gerundensis* in the History of Spain. *Trogus Pompejus*, *Orosius*, and *Isidorus Hispalensis* are worthy of great esteem, Roder: of Toledo is tolerable, the rest are mere Dreams.

**Margarinus.**

The last cited Authour *Johannes Margarinus* Bishop of *Girona*, wrote an History of Spain in X Books, from the Arrival of *Hercules*, to the Reigns of *Arcadius* and *Honorius* the Children of *Theodosius* the Elder, in the times of which Princes the Goths entred Spain, he styles it the omitted History of Spain, because in it he relates what had been omitted by the Writers of the latter Ages.

**Mariana.**

*Johannes Mariana* has writ the History of Spain, from the first times of it to the Ruine of the Moors in XX Books, which in X Books more is continued to the Death of King *Ferdinand*, that is, to the year 1516.

*Fran-*

## Historians of Particular Nations.

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*Franciscus Tarapha* brings down an History of Spain to *Charles the Vth*.

*Rodericus Sanctius Palentinus*, who was *Sanctius*. Chaplain and Counsellour to *Henry the IVth* King of *Castile*, and *Leon*, hath consigned to paper in a very great Volume an uninterrupted History of *Spain*, down to his own times, that is, to the year 1467, concerning whom, and two other more ancient Historians of that Nation, *Luca Tudiensis*, and *Rod. Ximenius*, *Alph. Garstias* a Rhetorician of *Alcala* an University in *Spain* gives this judgment, because they did Lib. de not seek to please the Ears of men, but to doct. Vir. enrich the memories and judgments of *Posterity*; Et Achad. as they sought not after pleasing Language, Hisp. so neither have they entertained their Readers with trifles and falsehoods.

*Marineus Siculus* wrote an History of the *Marineus*. memorable affairs of *Spain* in XXII Books, which ends in *Charles the 5th*.

*Laurentius Valla* wrote the Reign of *Ferdinand* King of *Aragon* in III Books, but as *Valla*. *P. Jovius* justly thought, he wrote this work in such a style, as no man can conceive that it was penn'd by him, who gave the precepts of *Latine Elegance* to others, and you may there find several other things concerning this Historian.

*Carolus Verardus* who flourished under *Verardus*. *Innocent the VIIIth*, about the year 1484, wrote the History of the Conquest of the Kingdom of *Granada* and the History of *Andaluzia*.



Conestagi-  
us.

*Hieronymus Conestagi* wrote the History of the Union of *Portugal*, to the Kingdom of *Castile* in X Books, in which he gives an account of the State of that Nation, from the time in which *Sebastian* the first passed with a vast Fleet into *Africa* to fight against the *Moors*, to the times when it was by the Conduct of *Philip* the second, united to the rest of the *Spanish* Provinces.

*Damianus à Goes* has writ the actions of the *Portuges* in the *Indies*.

Nebrissen-  
fis.

*Elivs Antonivs Nebrissensis*, hath written the History of the affairs under *Ferdinando* and *Elizabeth* in XX Books, and he hath also writ the War of *NAVARR* in II Books; *Vasens* in his Chronicle of *Spain* Chap. 4<sup>th</sup>, saith it is an *History worthy of*

In *Ciceron*.

*so great a man*, and he is commended by *Erasmus* as a *man of various Learning*, and that deservedly; there is also an high Commendation given him by *Alphonfus Garfia*, in the Book which he wrote of the Learned men and Universities of *Spain*, to these may be added *Hieronymus*, *Oforius* a Polite Writer of the memorable things of *Spain*. *Johannes Brucellus* of the *Spanish* War in V Books, and *Florianus Ocampus* who by the Command of *Charles* the V<sup>th</sup>, published a general Chronicle of *Spain*; the rest I omit.

ARTICLE XII.

*The Historians of the Turks and Arabians, who heretofore were possessed of the Dominions of Africa, Syria, Persia and Spain, and are commonly call'd Saracens.*

THE History of the *Saracens* is to be sought in *Harmannus Dalmata*, *Leo Africus*, *Robert the Monk*, *William of Tyre*, and *Benedictus de Accoltis*, (a famous Elogie upon whom, is Extant in *Littus Gyraldus* his second Dialogue of the Poets of his time,) and in those other Authours which we have mentioned above, when we discoursed of those Historians who had given an account of the affairs of the *French* in the East.

*Calius Aug. Curio*, wrote also an History of the *Saracens* in III Books, and he also wrote a particular History of the Kingdom of *Morocho*, Erected by the *Saracens* in *Barbary*.

There are several who have given accounts of the Origine of the *Turks*, (for there it is fit to begin the reading of their History,) as *Baptista Egnatius*, *Theodorus Gaza*, and *Andrea Combinus*.

*Martinus Barletius* in his Chronicle has excellently described the Origine of the *Turks*, their Princes, Emperours, Wars, Victories, Military Discipline, &c. And he hath also writ the Life and Actions of

*George Castriot*, who by *Amurath* for the greatness of his actions was surnamed *Scanderbeg*, very elegantly in XIII Books, whose fidelity will appear from that passage in his Preface; I have (saith he,) committed to writing what hath been related to me by my Ancestours, and by some others who were present, and saw what passed.

Chalco-  
condylas.

*Laonicus Chalcocondylas* an *Athenian*, wrote an History of the *Turks* in X Books, he is the onely *Grecian* Historian who wrote since the barbarous *Turks* possessed themselves of *Constantinople*, with any applause, he flourished in the end of the fourteenth Century, about the year of Christ 1490, he begins from *Ottoman* the Son of *Ortogul*, who began his Reign about the year of Christ 1300, and he ends in the year 1363, in which *Mahomet* the II stoutly repell'd the invasion made upon him, by *Matthias* King of *Hungaria* and the *Venetians*.

Leunclavius.

*Johannes Leunclavius* also hath collected and published an History of the *Musulmen* out of their own Monuments, with great industry in XVIII Books, about the year 1560.

Jovius.

*Paulus Jovius* ought here to be taken in too, who has accurately and elegantly represented their affairs, especially from the XII<sup>th</sup>, to the XVII<sup>th</sup> Book, and again, from the XXXII to the XXXVII<sup>th</sup> Book, of whom the Author writes above Sect. 25.

*Henricus*

*Henricus Pantaleon* has collected an History of all the memorable Expeditions both by Sea and Land, which have been undertaken for 600 years by the Christians in *Asia*, *Africa* and *Europe*, against the barbarous *Saracens*, *Arabians* and *Turks*, to the year 1581, to which you may add *Reinerus Keineccius* his *Oriental History*.

*Martinus Stella* hath written concerning the Wars of the *Turks* in *Hungaria*. *Petrus Bizarus* hath written of the War made by *Solyman* against *Maximilian* the Emperour: *Melchior Soiterus* hath writ the War made upon the *Turks* by *Charles* the V<sup>th</sup>, and *Ferdinand* his Brother. *Nicholaus Honnigerus* hath writ of *Solyman* the XII<sup>th</sup>, and *Selym* the XIII<sup>th</sup> Emperour of the *Turks* against the Christians; *Ubertus Folietta* hath writ the Siege of *Malta*, and of several Expeditions into *Africa*, and also of the War in *Cyprus* betwixt the *Turks* and the *Venetians*. *Ubio Efinus* and *Calius Cec. Curio*, have also both of them writ of the *Cyprian War*, and the latter of them of the Siege of *Maltha* too; the taking and Sacking of *Constantinople* by the *Turks* in the year 1453, is represented by *Leonardus Chiensis*, Bishop *Mitylan*, and *Godefrius Langus*.

*Philippus Callimachus Experiens*, has writ two elegant Books of the Sack of *Varne* in *Mysia*, which happened IX years before that of *Constantinople*; *Johannes Eutropius* wrote the War made by *Charles* the V<sup>th</sup> upon

on *Tunis*, and his Expedition into *Africa* is written by *Christoph. Claudius Stella*; *Henricus Penia* hath writ the War betwixt *Ismael Sophy* of *Persia*, and *Selym*, Anno 1514.

Nor is it difficult to learn many things for the clearing and enlarging on the *Turkish* History, from the 14 Books of Epistles concerning the *Turks*, and their affairs collected by *Nicholaus Reusnerus*, and the elegant Epistles of *Augerius Bufbequius* concerning his Ambassage in *Turky*.

## ARTICLE XIII.

*The Historians of the Tartars, Muscovits and Sarmatians.*

Haitonius.

**H**aitonius the Nephew of a King of *Armenia*, and a Souldier many years in his own Countrey, became afterwards a Monk in the Island of *Cyprus* as he tells us himself, Chap. 46. and at length came into *France*, where about the year of Christ 1307, by the Command of *Clement* the V<sup>th</sup>, he describ'd the Empire of the *Tartarians* in *Asia*, and the other Eastern Kingdoms. The first Emperour of the *Tartars* was *Changius* (ham, about the year 1200, the V<sup>th</sup> from him was *Chobitas* (as *Haiton* calls him,) or *Cublai* the great Cham,

*Cham.* This Princes Court and a very large Empire belonging to him in the *Indies*, and all the Eastern Countries is largely described by *Marcus Paulus Venetius* in his second and third Book of the Oriental Kingdoms, and the Empire of the *Tartars*, who is an Authour worthy of great Credit; this *Cublai* was father of *Timuri Lechi*, (who is commonly call'd *Tamerlan*.) who shut up *Bajazet* the Empe-  
Paulus Vene-  
netus.

In the Books which *Matthias a Michou* wrote of the *Asian and European Tartars*, is contain'd a short History of the *Tartars* and *Muscovites*. *Matinus Proniovius* wrote an History of the *Tartars*; and *Johannes Leunclavius* wrote of the Wars of the *Muscovites* against their Neighbour Nations. *Paulus Oderbonius* wrote the Life of *John Basilides* Duke of *Muscovy* very elegantly. *Reinoldus Hidenstein* wrote a Commentary in VI Books of the War of *Muscovy*, made by *Stephen* King of *Poland*. *Bredenbrachius* wrote the War of *Livonia*, in which the *Muscovites* destroyed and desolated the whole Province of *Torpate*. *Paulus Jovius Novocomensis* wrote of the Embassies of the *Muscovites*, and *Sigismundus Liberius* wrote Commentaries of their affairs.

## ARTICLE XIV.

*The History of Æthiopia, India, almost all Africa, and most of the new World or America.*

**T**He History of *Æthiopia* is to be fetch'd from *Johannes Bobemus*, *Damianus a Goës*, *Franciscus Alvaresius* and *Ludovicus Romanus Patritius*, which last hath writ VII Books of the Navigation of *Æthiopia*, *Egypt*, both the *Arabias* and the *Indies*.

*Johannes Maerius Santenus*, hath wrote an *Indian History* in III Books, *Nicholaus Godignus* hath also writ an *Æthiopick History*.

*Ludovicus Vartomannus*, when he had travell'd *Æthiopia*, *Egypt*, *Arabia*, *Persia*, *Syria*, and the *East-Indies*, wrote all his Travels in VI Books.

Leo. Afri-  
canus.

*Leo Afer* a *Moore* but born in *Spain*, and first a *Mahometan*, and afterwards a *Christian*, when he had travelled almost all *Africa*, *Asia* the less, and a great part of *Europe*, was taken and given to *Leo* the X<sup>th</sup>, where he translated into the *Italian Tongue*, what he had with incredible labour and industry, collected and written in the *Arabian*, concerning the people of *Africa* and their Manners, Laws, Customs, and the Description of that Countrey, which *Johannes Florianus* afterwards translated



lated into Latine; this Authour will therefore serve instead of all others for the *African* Story, and yet if the Reader be so pleased, he may add to him *P. Jovius* and *Alvaresius*.

*Grotius*, *Laet*, *Hornius* and some others, have Learnedly written of the Origine of the People of *America*, but then in order to the attainment of a perfect History of the *Americans*, the Voiages of *Christopher Columbus*, *Aloysius Cadamustus*, *Cortesi*, *Novius*, *Benzo*, *Lyrius*, *Gomarus*, and others are to be perused, which have been described by several Writers, *Gonsalus Ferdinandus Oviedus* is so Learned a Writer of the History of the new World, that *Car-* *De Subtili.*  
*dannus* thinks him the onely Authour a- *Et de me-*  
mongst the Historians of our Age, who *tal.*  
deserves to be compared with the Ancients.

And in general the Transactions of both the *East* and *West-Indies*, *China*, *Japan*, *Magellan*, &c. may be known from the Navigations of the *Portuges*, *Hollanders*, *English*, *Spaniards*; to whom the *Jesuites* may be added, as *Petrus Maffens*, *Johannes Acofta*, *Mart. Martinus* and others, who ought yet to be read with great caution, because they are excessively taken up in setting forth the Miracles and Martyrdoms of their new Saints.



## ARTICLE XV.

*has The Historians of some great Cities.*

**B**ESIDES those Historians which have given us accounts of particular Nations, there are some others who have made it their business to describe the affairs of some particular Cities, and our design here is, to give you the Names of those that have written the Stories of the most eminent Cities, because it is not possible to reckon or reade all.

## V E N I C E.

*Bembus.*

*Petrus Bembus* has written an History of *Venice* in XII Books, by the order of the Council of Ten, (as he saith in the beginning of it,) with the highest degree both of elegance and truth, and though *Justus Lipsius* the Prince of all the Criticks, has made a short Invective against his Style,

*Ep. Miscell.*

*cent. 2. Ep.*

57.

*Orat. 19.*

yet in another place he excuseth his sharpness, as having been transported on that occasion a little too far, and the Learned *Heinsius* saith, *Bembus* was the onely Historian of that Age, who wrote pure Latine, and which was then the propriety of the Italians, his style is unmixed and genuine, neither painted with false Colours, nor fantasti- cally adorned. The affairs of the Venetians

*Sabellicus.*

are also comprehended by *M. Antonius Sabellicus*

*bellicus* in XXXIII Books, and in a short Chronicle by *And. Dandulus* a Duke of *Dandulus* Venice, (of whom *Petrarcha*, *Blondus* and others have made mention with commendations;) *Petrus Justinianus* hath deduced the History of this City, from the building of it to the year 1575, and to these may be added *Johannes Baptista Egnatius*, *Petrus Marcellus* a Venetian, *Janotus* the Cardinal, *Contareus*, *Blondus* and *Moccenicus*. *Justinianus.*

G E N O V A.

*Isaacus de Voragine* has described the History of *Genova* to the year 1296, which *Georgius Stella* hath continued to the year 1422, *Johannes Stella* to the year 1435, *Cephanus* begins at the year 1488, and continues it to the year 1514, *Parthenopemus* begins 1527, and ends Anno 1541, to which may be added *Petrus Bizarus* his History of *Genova*, *Ubertus Folietta*, *Paulus Interjannus*, and *Jacobus Bracellius*.

P A D O V A.

*Gulielmus Cortusius* began an History of this City, but *Albigretus* his Kinsman was the finisher of it, of whom *P. Vergerius* speaks thus, *Cortusius* in writing neglected In *Vitis* that Elegance which it was not in his power to *Princip.* attain to; *Bonus Patavinus* wrote the Hi- *Car.* story of *Padova*, from its building to the times of *Albertus* the Emperour, Anno 1334, to

*An Addition Concerning the*  
to which may be added *Bernardus*, *Scard-*  
*onius*, *Joan. Bap. Ramnusius*, and others.

## F L O R E N C E.

*Aretinus.*     *Leon Aretinus* wrote an History of *Flo-*  
*rence* in XII Books, of whom *Aeneas Syl-*  
*vius* presumes to say, that no man since  
*Lactantius* ever came nearer the style of *Ci-*  
*cero*; *Poggius Florentinus* employ'd his Pen  
on the same Subject too, but it seems both  
of them fearing to give offence, (contra-  
ry to that great Law of History, which is  
not to dare to write any thing that is false,  
nor fear to write any thing that is true,) are  
mealy mouthed in those things that relate  
to their intestine Commotions; which is  
the reason *Nich. Machiavellus* assigns why  
he began his History from the Foundation  
of the City, and not from the time the  
Family of the *Medices* obtain'd the Sove-  
reignty of that State, and from thence he has  
brought the Story down to the year 1493.  
May I have leave here in passing to consider  
what may justly be thought of *Machiavell*;  
what he writes concerning Princes and Poli-  
ticks is so Infectious, that no man can  
approach this Pest of Mankind safely,  
without the Antidote of an *Antimachiavell*,  
or some other potent Preservative. But  
then as to his *Florentine* History, he is not  
in that destitute of Subtilty, and an un-  
usual Prudence, and there are many things  
in it very rare and no less usefull; as for  
instance,

*Machia-*  
*vellus.*

instance, what he relates Concisely and Elegantly concerning the fall of the *Roman Empire*, the Migration of the Northern Nations, and the rise and increase of the Papal Power; and yet a man ought not to be secure here neither, except he hath the faculty of separating the Ore from the Dross. I think it not impertinent to subjoin here the censure of *Possevinus*, *Machiavell* (saith he,) was not destitute of subtilty, but Piety and Experience, which wings being wanting in any man, if he attempts to fly, he must of necessity fall down headlong, but to return to our Subject, to *Aretinus*, *Poggio* and *Machiavell*, you may add *Jacobus Nardus*, *Leon Florentinus*, *Ugolinus*, *Verinus* and others, who have illustrated the *Florentine History* by their Writings.

### N A P L E S.

*Pandolphus Collenutius* has Composed an History of this City, from the times of *Augustus* to *Charles the V<sup>th</sup>*, to whom you may add *Jovianus Pontanus* his *Naples*, &c. but to be short, *Franciscus Guicciardinus* has wrote the History of *Italy*, from the year 1494, to the year 1596, and *Michael Tübingensis* hath given us an account of the Wars of *Italy*.

Of the Affairs of *SICILY*, *Fazellus*, *Ritius*, and *Verreries*; of the *Ferrarian History*, *Jo. B. Pigna*; of the *Brixian*, *Elias Capre-*

*Capreolus*; of the *Bononian*, *Car. Sigonius*; of the *Ravennian*, *Hiero. Rubeus*; of that of *Milan*, *Corius* and *Arlunus*; of that of *Mantua*, *Platina*; of that of *Este*, *Johannes Bonacosta*; of the *Bergamonian*, *M. Antonius Michael*; of the actions of the *Millanois*, *Gaud. Merula* and others have written distinct Histories.

And thus, kind Reader, I have communicated to you, what I have in some spare hours collected and laid together, concerning the Historians of particular Nations, nor did I design this Appendix should encrease to a larger Bulk.

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T H E

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THE  
METHOD and ORDER  
OF  
Reading Church Histories.

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S E C T. XXXII.

*A Transition to the Church History ; who were better able to have done this ; two intervals of time especially to be observed ; the Bible contains the first Period, and with it Josephus his Antiquities are to be read. The Judgments of Learned men concerning Josephus ; Hegesippus though ascribed to a wrong Authour not to be rejected : in what sense that Authour is usefull and commendable : the Sacred History of Sulpitius Severus is deservedly recommended to the Reader.*

WHEN I was once got thus far, I thought verily I had performed the Work I undertook, as the Subject of my first Chapter ; but some Learned young  
Q men

*An Addition Concerning the*

*Capreolus*; of the *Bononian*, *Car. Sigonius*; of the *Ravennian*, *Hiero. Rubens*; of that of *Milan*, *Corius* and *Arlunus*; of that of *Mantua*, *Platina*; of that of *Este*, *Johannes Bonacosta*; of the *Bergamonian*, *M. Antonius Michael*; of the actions of the *Millanois*, *Gaud. Merula* and others have written distinct Histories.

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Q men



*The most  
Learned  
Doctour,  
Dr. John  
Prideaux,  
Master of  
Exon Col-  
lege.*

men who heretofore were my Hearers, admonished me, that it was much desired that I should in the same manner give an account of the Writers of the *Church History*. Now though I thought this might much more reasonably be desired at the hands of him who is the greatest Divine we have, the *Regius Professor*, an excellent Person; A plentiful fountain, as of all other sorts of Learning, so, amongst the rest, of all sorts of Histories; at whose Waters, I have very often, with the greatest pleasure, quenched my thirst: yet because some of my more Learned Acquaintance persuaded me to do it; I did not think it fit wholly to decline the task. So, at last, I resolved to adjoin here a Chain of the Writers of the *Church History*. Whoever therefore desires to understand, and in a good Order and Method read the Ecclesiastical History, should propose to himself two Intervals of time (that I may pass over the thing with as few words as is possible.) The first of these is from the Creation of the World to the Incarnation of Christ our Redeemer; during which interval of time, the Church of the *Old Testament*, (call'd the *Jewish*,) is storied to have sometimes flourished, and at others to have suffered a hard servitude under several Tyrants: the other period is, from the Incarnation of *Jesus Christ*, to the Age in which we live, in which the *New Testament*, or Christian Church, performs its warfare. The first Interval contains Four thousand

thousand years, abating Fifty, if we may believe *Scaliger* (whom we have all along hitherto followed.) The second contains One thousand six hundred, and so many years over as we commonly count, and are still going on. And therefore it is, the Story of that first interval, I say, is to be fetched, in the first place, from the Old Testament, which the Reader ought, above all others, in the first place diligently to turn over, and studiously to search into, and he will soon see his Labour is well bestowed, if together with

the Scriptures, he take in *Josephus* his *Antiquities of the Jews*, and those Books he wrote of their Wars. For in

*Josephus flourished about 80 years after Christ, under Domitian.*

these Books, the Eloquent Son of *Matathias* has woven the History of the Old-Testament-Church, from the Creation of the World, to the last destruction of *Jerusalem*, which happened somewhat above Four thousand and thirty years after the Creation of the World: and that with so great a fidelity, that *St. Hierome*, no dull Censor, gave him a place amongst the *Ecclesiastick*

*Writers*. And the great *Scaliger* thought it more reasonable to believe him, than all the *Greek* and *Latin* Writers, not onely in the Jewish affairs, but also in what he relates concerning other Nations. That

*Lib. de E. men. temp. in Prol.*

there are (saith *Baldwin* the Civil Lawyer) some mistakes in *Josephus*, who can deny? But then how many true, great, and necessary

*De Institut. Hist. lib. 1.*

things are there in him for the illustration of the Sacred History? besides, what others call falsehood, *Melchior Canus* more mildly calls *errours*; they being the deviations of an Ignorant Man, not the Lies and Frauds of a Deceiver. Some Man would here persuade the Reader to subjoin, or rather take in together with *Josephus* his History of the Wars of the Jews, *Hegefippus*, an excellent Authour, in the Opinion of

*Hegefippus*, *lib. 11. Loc. comm. cap. ult.*

*Casaub. in Exercit. 1. Contr. Baron.*

*Vossius, de Hist. Gre. l. 2. c. 14.*

*Melchior Canus*, a Man of an approved Faith, and a grave Historian. But in the esteem of the most Learned *Casaubon* and *Vossius*, he is a Spurious, Pretending, and Suppositious, and, in short, an Authour of no Antiquity, or at least quite another Man from that Noble *Hegefippus*, who lived near the times of the Apostles, and was Contemporary with *Justin Martyr*, and *Athenagoras*, of whom frequent mention is made by *Eusebius* and St. *Hierome*, and yet after all this, there are some who think he is no contemptible, or unprofitable Authour. In his first Book he has given an Account of the Wars of the Jews, from the times of the *Maccabees* to the Birth of Christ, and the death of *Herod* (the Great.) And in his Second Book he brings down the History to the Expedition of *Vespasian* into *Judea*, Anno Christi 69. and then in his IIIrd, IVth and Vth Books, he has

has Consecrated to the memory of Posterity, the Story of the total devastation of *Judea*, and the utter Ruine of *Jerusalem* by *Vespasian* and his Son *Titus*, which happened *Anno Christi* 72. But then saith *Bodinus*, *This may be better and more truly Learned from Josephus, who was not onely present in these Wars, but was a Commander for some time, and being made a Captive, obtain'd from Vespasian and Titus the Privilege of being made a Citizen of Rome, and the Flavian Sir-name, (which was that of their own Family) and also a Statue. And then the Princelike Virtues of an Historian, an exalted erudition, a rare integrity, and a great experience shone clearly in that person. And it is farther objected against this fictitious Hegeſippus, that he doth not treat of the Affairs of the Church, but onely of those of the Jews, from the time of the Maccabees to the ruine of Jerusalem. But we may Answer Bodinus in the first place; that this Hegeſippus has shortly and elegantly comprehended in that Work, what Josephus hath more copiously related in his VII. Books of the Wars of the Jews, and scatteringly in his Antiquities. And in the next place, that this Authour doth no less religiously than truly set forth some things concerning our Saviour Jesus Christ, which are either altogether passed by, by Josephus, or onely slightly mention'd by him, because perhaps he had an aversion for our Religion. And he also sets down,*

in a few words, the causes of the War; doth Learnedly shew the sources of those great Calamities; and why that People, which alone was chosen by God, and beloved very much, was thus consum'd; why *Jerusalem* was destroy'd, which was not onely the most Celebrated City of all the *East*, as *Pliny* calls it: but, (if we consider the extraordinary Favours of God,) of the whole World. Why the Temple was rased; their Sacred Rites abolished; and the Politick Government of that Nation, which had subsisted so many Ages, was for ever taken away. For the serious consideration of these things will yield the pious and prudent Reader a plenty of the most Excellent Fruits which History can afford him.

H. N. Lib.  
5. c. 14.

*That Authour which is commonly call'd Hegeſippus, is Josephus Translated into Latin, by St. Ambrose. Valesius in notis, Ad Amian. Marcellin. lib. 16. c. 8. B.*

Or if our Reader of History is better pleased to pass by this suppositious Authour; and will not be discouraged to go back again, and after the Reading the *Holy Bible*, and the Antiquities of *Josephus*, and to contemplate at one view the whole image of the

Sacred History, from the Creation of the World to the Birth of Christ, and so on to the Fourth Century of the Second Interval, then let him here

*Sulpitius flourished about the 427th year of Christ.*

take in *Sulpitius Severus* his *Sacred History*, which he begins with the Creation of the World,

World, and ends with the Synod of *Bordeaux*, Anno Christi 386. He was a Man of much learning and prudence; and a most Polite Writer. His Style is so pure and elegant, that *Josephus Scaliger* calls him, *The most Pure Writer of the Church History*. But I cannot forbear confirming the Judgment of this great Man, by the more Prolix, and yet not less elegant testimony of *Victor Giselin*, a Physician and Antiquary of a most accomplish'd Erudition. He writes thus, *The blessed Sulpitius hath with great brevity compris'd, and with an exact distinction of times, shortly deduced to the Age in which he lived, the Memory of those things which are contained in the Holy Scriptures, from the beginning of the World*. Now whether any Age hath produced Another Work that is more excellent, more noble and more usefull to the Christian Church than this small Piece, I shall willingly leave to the Judgment of those who have better abilities than I to determine of it. But as to the Elegance of it, I dare undertake, and I think I may safely affirm, that it is not inferiour, in any thing, to the best of all the Church Historians: but then, as to all other Works, which are of the same nature, it hath so great advantages over them, that they do not deserve to be compared with it. That which I have said of it, is great, and may perhaps seem to most men incredible. But yet what I say, has so much truth in it, that I am confident the veracity of the thing will prevail so much, that my testi-

mony may be spared, especially as to those who will take the Pains to compare all the parts of this *Author*, with *Orosius*, *Florus*, *Eutropius*, and the rest of the *Writers* of *Epitomes*. He seems to me to have obtain'd the *Garland* only by the imitation of *C. Salustius* a florid *Writer* of the *Roman Story*. For observing that many things in him passed for excellencies, which would become no other *Man*, and were scarce possible to be imitated; as his abrupt way of speaking, which slips insensibly by the *Reader* or *Hearer*, and doth not stay till a *Man* comes to it; but, as *Seneca* saith, his *Sentences* come pouring in, and his words surprise by their unexpected falls; these, I say, be left to *Salust*, as his sole personal excellencies. And he studiously avoided his obsolete words, which (as *Augustus* said) he collected out of *Cato's Books de Originibus*. But then as to his spruce brevity, tempered with significant Words, and adapted in the highest degree to his design; he imitated that Great *Historian* with so much Art, that we may well say, he rather emulated him (and strove to out-doe him.) For he did not think it sufficient to follow his style, and to divide, circumscribe, and cut it, and make just such transitions from one thing to another, except he made the same entrances to his Books the other did, but with this difference, that whereas he (as *Fabius* saith) chose such as had no relation to *History*; *Sulpitius* accommodated his a little better to his subject. All which things, in *History* at least, appear glorious,  
as



as any Man may observe at the first Glance. For it was written, as I have said, in the flower of his Age, before his passionate love to Eloquence had been mortified by the severe discipline of the Monastery of Tours. Thus far Giselinnus. The Elzivers, two Dutch Printers, put out this Authour Accurately Corrected and Amended, and Eloquently continued out of Sleidan's History of the IV. Monarchies, to the Empire of CHARLES the Vth of that Name. The Truth is, Sulpitius has some Errours, concerning which, the Reader may, if he please, consult Bellarmine his Piece, concerning the Ecclesiastical Writers, Anno Christi 420. Thus far of those who have Written the Church History of the First Interval, or Period of Time, and which we think ought to be read in the first place.



## S E C T. XXXIII.

*The History of the Second Interval (that is of the Christian Church) is first to be sought for in the Evangelists, and the other Books of the New Testament, where its Infancy is describ'd; there is scarce any besides extant, who were eye-witnesses of any part of its first state, and describ'd it: there are some pieces indeed still in being, whose Authors are said to have lived in the same time, and to have described the brave encounters of the first Martyrs; but they are thought to be spurious by Learned Men, because they are overrun with fables. Baronius confesseth some of the Later Writers are guilty of this fault. Vives and Melchior Canus doe both make the same complaint. As also some of the Ancients; and therefore the History of the Church is to be read with care. And yet too much incredulity is to be shun'd. Of what Temper we should be in the Reading of Histories. The first and most Ancient are to be preferr'd before the latter.*

**N**OW the Second and other Internal (which as I said took its beginning at the Birth of *Christ*, and continues to our times) is attributed to the *New Testament Church*, which is call'd the *Christian Church*, as the former was the *Jewish Church*. The History of the Christian Church

Church is first to be sought in the *Evangelists*, the faithfull Pen-men of the Holy Ghost; for they have consign'd to Writing the History of our Redeemer, the Lord of all things, the founder, and foundation of the Christian Faith. If I may be allowed to use the Words of the Reverend Bishop of *Chichester*. After these *St. LUKE* (that most Learned Bishop also) has Consecrated to eternity the *Acts of the Apostles*, especially the Travels of *St. Peter* and *St. Paul*, their dangers and encounters, in most pure and most elegant *Greek*, so that the very *Athenians* themselves never Wrote the *A- rick* Dialect more exactly than he. Besides those Writers of the New Testament (who have onely represented to us the Cradle of the Christian Church) few others have come to our hands; shall I say few or rather none, who being eye-witness, described those first Ages; or who have committed to Writing the History of the Church till her youth. Indeed, there are divers Writers extant, which are said to have lived in that first age of the Church; as *Prochorus* (one of the VII. *Deacons* which the Apostles themselves Ordain'd,) who is reported to have Wrote that Life of the *Evangelist*, and Apostle *St. John*, which is now to be read in the *Orthodoxographis*, and the *Bibliotheca patrum*. *Abdias* the *Babylonian*, one of the LXXII. Disciples, (if we may be believe him) who is said to have Wrote X. Books of the Sufferings of the Apostles.

Evange-  
lists.Mountague  
in Praef. ad  
Apparat.  
num. 10.

Prochorus.

Abdias.

Linus.

Apostles. *Linus* his Account of the Martyrdoms of St. *Peter* and St. *Paul*. The Relation of the Sufferings of St. *Andrew* the Apostle, Written by a Presbyter of *Achaia*, and others; which yet are generally by the Ancient Fathers reputed and registred amongst the Suppositious and Apocryphal Writers; and even *Baronius*, *Belarmine*, *Sextus Sinensis*, *Melchior Canus*, and many other very Learned Men, of this and the foregoing Age: Because, in truth, they are stuff with a parcel of such silly Fables, that they deserve no credit in those things which perhaps are true.

Nor are onely the Writers, as they are commonly call'd of the very first Age, obnoxious to this fault, but many also of the latter Writers, who writing of the more Ancient times, and being sick, as it were, of too great a *Credulity*, do strangely abound with devised Fables. Which the *Great Cardinal* ingenuously confesseth.

*Baronius, in*  
*Præf. ad*  
*Tom. 2.*  
*Annaliũ.*

"There is nothing (*said he*) which seems so much neglected to this day, as a true and certain Account of the Affairs of the Church, Collected with an exact diligence. And that I may speak of the more Ancient, it is very difficult to find any of them, who have published Commentaries on this subject, which have hit the truth in all points. *John Luis Vives* made just such a Complaint before *Baronius*. "I have (*said he*) been much afflicted, when I have seriously considered  
"with

*Lib. 5. de*  
*trad. discip.*  
*p. 350.*

" with my self, how diligently, and with  
 " what exact care, the Actions of *Alexan-*  
 " *der, Hannibal, Scipio, Pompey, Caesar,* and  
 " other Commanders : and the Lives of  
 " *Socrates, Plato, Aristotle,* and others of the  
 " Philosophers have been written, and fix-  
 " ed in an everlasting remembrance, so  
 " that there is not the least danger they  
 " can ever be lost : But then the Acts of  
 " the Apostles, and Martyrs, and of the  
 " Saints of our Religion, and the Affairs  
 " of the Rising and Established Church,  
 " being involved in much darkness, are al-  
 " most totally unknown, though they are  
 " of so much greater advantage than the  
 " Lives of the Philosophers, or Great Ge-  
 " nerals, both as to the improvement of  
 " our Knowledge and Practice. For what  
 " is written of these holy Men, except a  
 " very few things, is very much corrupted  
 " and defaced with the mixture of many  
 " Fables; whilst the Writer, indulging his  
 " own humour, doth not tell us what the  
 " Saint did, but what the Historian would  
 " have had him done: and the Fancy of the  
 " Writer dictates the Life, and not the  
 " truth of things. *Vives* a little after  
 " goes on thus. " There have been men  
 " who have thought it a great piece of  
 " Piety to invent Lies for the sake of Re-  
 " ligion; which is both dangerous ( for  
 " fear those things, which are true, should  
 " lose their Credit, by the means of these  
 " falsehoods) and it is by no means necessa-  
 " ry

ry neither ; because our holy Religion is supported with so many true ( Miracles ) that these false ones, like lazy and useless Souldiers, are rather a burthen and a hinderance, than a help or assistance to it. Thus far that Learned Spaniard.

Lib. II.

Locorum,

com. p. 533.

And because his Countryman, *Melchior Camus*, a Divine of a great ( and not undeserved ) reputation with the Papists, agrees with him in all this ; I shall not be unwilling to adjoyn his words too. " I speak it with grief, and not by way of reproach, *Laertius* has Written the Lives of the Philosophers with more care and industry, than the Christians have those of the Saints ; *Suetonius* hath represented the Lives of the *Cæsars* with much more truth and sincerity than the Catholicks have the affairs, I will not say of the Emperours, but even those of the Martyrs, holy Virgins and Confessors. For they have not conceal'd the Vices, nor the very suspitions of vice, in good and commendable Philosophers or Princes ; and in the worst of them they discover the very colours or appearances of Vertue. But the greatest part of our Writers either follow the conduct of their affections, or industriously faine many things ; so that I for my part am very often both weary and ashamed of them ; because I know they have thereby brought nothing of Advantage to the Church

“ Church of Christ, but very much inconvenient. Thus saith *Melchior Canus*.

Nor are we to think, that it is onely the complaint of the Learned Men of this and the last Age, that the Church Writers are thus corrupted and depraved, as if these faults had crept into them of late onely; or as if none of the most Ancient Writers had been justly to be numbred amongst these depravers of the Church History. Above a Thousand and three hundred years ago, before the Church was past its youth, there were some who basely infected the Monuments of the Church with Lies, and made it their business to corrupt them with such impure mixtures. And *Arnobius* in his Books, *Contra Gentes*, hath Lib. 1. p. taken this notice of it. But neither (saith 47. he) could all that was done, be writen, or arrive at the Knowledge of all men. Many of our great Actions being done by obscure Men, and those who had no knowledge of Letters: and if some of them are committed to Letters and Writings, yet even here, by the Malice of the Devils, and of men like them, whose great design and study it is to intercept and ruine this truth, by interpolating, or adding some things to them, or by changing, or taking out Words, Syllables, or Letters, they have put a stop to the Faiths of Wise Men, and corrupted the truth of things. Thus *Arnobius*. And in truth, what could possibly be devised to corrupt and debase the Memory of the Ancient Church, which Pagans, Jews, or Heretics,

ticks, have not deceitfully imposed upon her? What hath not a silly and Credulous Superstition feigned? My *Hearers*, I have pursued these things at large, that they who are desirous to know the Church History, might understand, and diligently consider, with how much care and caution they are to be read: for here a Man is in more danger of being deceived by feign'd stories, than in any other sort of Histories whatsoever. And yet it is confess'd by all, that it is much more mischievous to be involved in error here, than in *Civil History*. Now as it befits us to take great care on the one side, that we do not embrace falsehood for truth rashly; so it becomes us to consider attentively, that we do not reject what is really true, as false, without deliberation. *I confess* (saith the Learned Lawyer *Balduinus*) *where there are so many Ambushes, and so many dangers; those who remember, that credit is not rashly to be given, deserve to be commended for their suspicious modesty and jealousy. But then the unbelief of some others is too great, who will believe nothing but what is written by some one single Authour. As for example, they will believe nothing that is spoken concerning the Apostles, but what is written by St. Luke. But then St. Luke did chiefly design to Write the History of St. Paul, and as to that too he omitted some things, as is apparent by the Epistle to the Galatians. St. Luke, speaking of Simon Magus, does onely*

*De Institutione*, p. 93.  
Edit. 16.



onely tell us, That in *Samaria*, his own Town, being wrought upon by the Reproof of *St. Peter*, he confessed his Sin. But shall we therefore cry out, that whatever those very Ancient Writers, *Justin Martyr*, *Tertullian*, *Arnobius*, *Ensebius*, *Epiphanius* and *St. Augustine*, have delivered, besides this concerning him, is false: and therefore in the Reading of Histories, let us ever remember to be such, as *Aristotle* saith those men, who are betwixt youth and old age, commonly are: that is, neither too prone to believe, nor too difficult and distrustive: Οὐτε πᾶσα πεινόμενος, οὐτε πᾶσαν ἀπιστεύων; that is, *Neither believing, nor disbelieving every thing*. That of *Hesiod* is like an Oracle,

Πίστις δ' ἄρα ὁμῶς καὶ ἀπίστας ὀλεῖται ἀνδρας.

*Lib. 1. oper.  
de ver.*

*Too much, too little Faith has ruin'd Men.*

370.

But some Man may, with great truth, say, That Facility of Belief, and Dissidence, are both, in their turns, of great use and safety. For every verisimilitude is not presently true; nor is every thing that seems at first sight incredible to be concluded therefore false. Truth hath sometimes the resemblance of falsehood: and again, a Lie is masked with the beautifull Colours of truth at other times; as *Seneca* saith somewhere.

R

And



And therefore (that we may proceed) where we cannot have such Witnesses as were present at the Actions they record; the next care is, to hear those who have faithfully delivered what they received from others: especially if the Ages in which they lived, their Antiquity and Virtue, have given them a right to our Faith, and made them of good Authority. And amongst these, it is fit we should prefer the most Ancient (and as I may say) Classick Authours, before the rest. What *Aristotle* said of Witnesses, is true here; Πιστότατοι οἱ παλαιοί, ἀδιχοδογεῖ γὰρ. *The most Ancient deserve most credit, because it is not so easie to corrupt them.* And for the most part it also comes to pass, that by how much the later and newer the Account of any Ancient Transaction is, so much the more faulty and corrupt it proves. For as Wine, by how much the oftner it is poured from one Vessel into another, becomes so much the more weak and dispirited: and as Fame, the further it goes, the further it removes from Truth, and gathers so much the more of Vanity; even so for the most part a History being repeated by many, and toss'd to and fro, and told every time in other Words, is diffused (takes aire) and at last contaminates and degenerates into a mere Fable. Indeed I have made this Discourse much longer than I intended; but Prudent Readers will afford me so much the more easily their

their Pardon, if they please to consider, that all this has no other scope, than the making men extremely cautious in their turning over the Volumes of the *Church History*. And therefore I will now pass on to the Catalogue of those Authours, and the Order of them, which Learned Men have prescribed to be read after the Books of the New Testament, in which I shall be as short as it is fit I should be.

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S E C T.

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## S E C T. XXXIV.

*At last, in the Third Centery, the Church then beginning to flourish, Ecclesiastical History began to flourish too. Eusebius Pamphili, the Prince amongst the Church Historians, he emulates Xenophon in his Books of the Life of Constantine. Many things which he Wrote are lost. His Authority vindicated. How far his History reacheth. Scaliger's judgment concerning Ruffinus. The Tripartite History. The Reading of Eusebius his Panegyrick recommended.*

*I rolegom.  
ad exerci-  
tat.*

Seeing then those Writers, who are said to have liyed with the Apostles, are to be rejected (as is said above) as spurious; and those that followed them immediately in the two next Centeries are not extant; being either swallowed up in that vast shipwreck of Learning; or (as the opinion of the Learned Casaubon is) seeing they rather seem to have begun to think of writing something of this Nature, than seriously to have applied their Minds and Pens to the illustrating this subject. Let us cast our eyes upon the third Centery, which, with the two which follow it, may justly (in his esteem) be call'd, *αἰὶν τῆς ἐκκλησίας* the very Flower and Golden Age of the Church.

As in that Age Theological Studies flourished every where, so the Church History, which till then was almost totally unknown, began

began to sprout up and grow verdant. The first that set out in that Race (as far as is known to us) was *Eusebius Pamphili*, who took his Sir Name from *Pamphili* the Martyr, who was his intimate Friend as \* *St. Hierome* acquaints us; he was Bishop of *Casarea* in *Palestine*, in the Reign of *Constantine the Great*, (who, as *Cedrenus* tells us, was a *Great Historian*, and a *general Scholar*) and without controversie he was then thought the most Learned Man of the Age. He (I say) as he himself affirmeth in the entrance of his first Book, was the first who applied himself to Write an *Universal History of the Catholick Church*; Beginning therefore with the Birth of Our LORD, and proceeding accurately through all the times of the Tyrants, he describes the Series of the Affairs of the Church, the Successions of the Apostles, and other Illustrious Doctours in the Church. The Doctrine of the Gospel; the Persecutions which Tyrants moved against the Church, and the Martyrdoms that followed in them, and the perverse Doctrines of Hereticks; all which he deduced, with a mighty industry, in Ten Books, to his own times.

*Eusebius* also Wrote the Life of *Constantine* in Four Books, which are now extant, and acknowledged to be genuine by *Photius*. But then, as he followed the Example of *Xenophon* (who described the Institution and Encomium of *Cyrus*, more that he he might propose to our Contemplati-

*Eusebius*  
flourished  
Anno Chri-  
sti 330.

\* *Libro de*  
*illust. viris.*

*Vide Circe-*  
*str. prefat.*  
*Apparat. n.º*  
35.

on the Image of a good Prince, than that he might give a true History of him ; ) so *Eusebius* did not so much dress up the History of the Life of *Constantine*, as a *Panegyrick of the Praises* of that Prince, and his glorious Actions. And therefore *Photius* call'd that Piece, *An Encomium*, in four Books. And certainly he has therein represented to our eyes the Lively Picture of an excellent Prince, which the most potent Kings and Princes may contemplate to their great advantage, as *Grynæus* right-ly observeth.

And the Reverend Bishop of *Chichester* observes also, that *Eusebius* collected the History of the Martyrs out of the *Archives*, or Registers of the Churches, and the Commentaries of the Publick Notaries, and the common Tables or Catalogues ; Nor was it (saith he) onely a *Brevary* designed for the reciting their Names, of the same Nature with the Martyrologie, which is now in use in the Church of Rome, drawn up by *Bede*, *Ussuardus*, or other such like Authours ; or like the Greeks Menologies ; but they were Historical Narratives of the things that happened, and Commentaries Written at large, as the Reverend Prelate proves out of *Eusebius* himself. Where, speaking of *Apollonius*, he saith, If any person is desirous exactly to know his words spoken before the Judge, and what Answer he gave to the Questions of *Perennius*, and his Apologetick Oration which he made before the Senate ; Let him be pleased

Ibid. Num.  
14 & 18.

Lib. 5. c. 10.

sed to Read the Book which we compos'd of the  
*Actions of the Ancient holy Martyrs.* But <sup>Voss. de</sup> that Work of *Eusebius*, and many others (of <sup>Hist. Gre.</sup> which *St. Hierome* makes mention amongst <sup>L. 2. c. 17.</sup> the Ecclesiastical Writers ) are lost, and  
 have not fallen into the hands of the Men  
 of these later Ages.

But there is not a few who detract what  
 they can from the Authority of *Eusebius*,  
 and say, That his Church History was re-  
 jected by Pope *Gelasius* in a Council, and  
 pronounced an Apochryphal Book. But  
 for the Asserting the Authority of *Eusebi-  
 us*, it is sufficient that *Gelasius* himself tells  
 us, in the beginning of that Censure, that  
 the *Chronicle of Eusebius of Casarea*, and his  
*Ecclesiastical History* are not to be intirely <sup>Lib. 5.</sup> rejected, for the rare and excellent Know-  
 ledge they afford us: Which is also said  
 by *Volaterranus*, in the *Decretals*, *Eusebius*  
*his Chronicle and Church History* only are  
 received. But if any body thinks otherwise  
 let the confirmation of *Melchior Canus* be <sup>Lib. 11. p.</sup> considered, his words are these; <sup>543.</sup> *It is suffi-*  
*ciently apparent, that all the rest of Eusebi-*  
*us his Church History, pleased Gelasius and*  
*the Council; in that they are pleased to ac-*  
*quaint us with what displeased them; and* <sup>Calin. Mc-</sup>  
*therefore if you take out the Fable of Abga-* <sup>dulla. Com-</sup>  
*rus, and the Commendations of Origen, they* <sup>3. p. 6.</sup>  
*say (in a manner) that all the rest of his*  
*History is worthy of our credit and believe.*  
 The Judgment of *Sculctetus* pleaseth me, as  
 to this, very much, which he unfolds in <sup>Medulla.</sup>  
 these <sup>Com. p. 6.</sup>

these words. *Those Books which contain the History of the Church, do sufficiently demonstrate, that that Story of the Primitive Church is true, which is fetched from the Genuine Writings of the Orthodox Fathers: for as long as Eusebius, in his History, follows Justin, Irenæus, Origen, Tertullian, Cyprian, Clemens Alexandrinus; and such other Fathers of approved faith, he is an Historian worthy of our belief and trust: But whenever he quotes Tradition, and appeals to things that were reported, but not written, then he mixes many things that are Fabulous. Thus far Scultetus.* The truth is, the *Papists* do frequently reprehend *Eusebius* with great bitterness, and fiercely fall upon him; but above all others, Cardinal *Baronius* (as the same *Scultetus* observes) discovers his hatred of *Eusebius*; for which he had no other reason than this, viz. *He being the Historian who hath prosecuted so largely the Commendations, and Donations of Constantine to the Church, has not onely not mentioned his Grant to the See of Rome, but has plainly intimated it to be false, in Writing, that Constantine was not baptized by the Pope at Rome; but by another at Nichomedia. But they pretend too that he was infected with Arianisme, and that he ever favoured the Arian Party; and therefore he is sometimes accused of Partiality. That he was infected with that Heresie before the Council of Nice, is, in truth, too apparent to be denied: but then some write, that after*

Ibid. p. 2.

ter that time he willingly imbraced the Authority of the Holy Fathers of that Council, and lived most holily and piously in the Catholick Doctrine. Yea, it is reported amongst the *Greeks* (as *George Trapezunce* bears witness) that at the command of the holy Fathers, he drew up the *Nicene Creed*; which he composed in such words, that he delivered to the Fathers in Writing that Form, The Son of God was *begotten and not made*, being of the *same Substance with the Father*: by which words that Heresie was without controversie condemn'd. And it is most certain, that he did, by Letters, give a most full and perfect account to his Citizens, of what was done in that Convention, which Letters are still extant, as *Donatus Veronensis* writes.

*Præfat. ad Nicol. V.*

*Hist. Ecl. Socrat. l. i.*

*c. 5. Cassiod.*

*Hist. Trip. Lib. 2. c.*

*11.*

*Præfat. ad Paul. 3.*

But, to proceed, the History of *Eusebius* reacheth to the year CCCXXV. And *Rufinus*, a Presbyter of *Aquileia*, an Emulator of *St. Hierome*, translating this History out of *Greek* into *Latin*, added two Books of his own, and continued the History to the death of *Theodosius* the Emperour, *An. Christi* CCCC. But then in his Translation he took too great a liberty, and in his own Addition he borrowed much from *Eusebius*; and therefore *Joseph Scaliger*, in the Appendix of his incomparable Work, *de Emendatione Temporum*, calls him a most silly Authour; and perhaps no hurt will be done, if our Student pass him by; for the History of the same times is written



ten more largely and accurately by *Socrates, Sozomen and Theodoret*.

These three were translated by *Epiphanius Scholasticus* into *Latin*, at the request of the *Great Aurelius Cassiodorus*, who made of these three one body of History, and put it out under the name of the *Tripartite Story*. But then *David Chytraeus*, a famous Man, who hath done great service to the World, in relation both to the Civil and Ecclesiastical History, doth admonish and exhort all studious Men, that they should not onely reade those fragments which are thus patch'd together by *Cassiodorus*; but also the intire Authours which are extant, and carefully Printed both in *Greek* and *Latin*, and that they should begin with *Eusebius* his *Panegyrick on the Life of Constantine*, in which they will find an *uninterrupted History of XXX. years*; and the chief *Edicts and Laws* of that Prince, concerning the *Christian Religion*, carefully expounded in the *Ild, IIld and IVth Books*, which are the *Fountains whence Socrates, Theodoret and Sozomen* have drawn many things in the beginning of their *Histories*.

S E C T.

## S E C T. XXXV.

*In what times Socrates lived ; from whence and how far he has brought his History : and of Theodoret also, and what is contain'd in each of his Books. The Censure of Photius on him. Sozomen the Salamine continues the History to the year of Christ CCCCXXIII. A place of St. Gregorie's against Sozomen consider'd ; and an Answer made to it. The Candor of Sozomen ; the Testimony of Euagrius concerning him. Euagrius follows the Tripartite History, and continues it to the year DXCVII. Theophilactus Simocatus continued it to the year DCI.*

**S**ocrates, Born at Constantinople under Socrates.  
*Theodosius Junior, the Son of Arcadius, beginning his History about the end of that wrote by Eusebius, with the Victory obtain'd by Constantine against Maxentius, Anno Christi CCCXIII. or rather from that year in which he was first declared Emperour openly in Britain ; that is, from the year of Christ CCCIX, he deduced it to the XVII<sup>th</sup> Consulship of the aforesaid Theodosius Junior ; that is, to the year of Christ CCCCXLI. in VII. Books, written in a style that is not extraordinarily splendid: the first of which Books contains the times of Constantine the Emperour ; the second, those of Constantius ; the third, the Reigns of*

of *Julian* and *Jovian*; the fourth, those of *Valentinian* and *Valens*; the fifth, those of *Gratian*, and *Theodosius* the first; the sixth, the times of *Arcadius*; the seventh contains XXXII. years of the Reign of *Theodosius* the younger; the whole History represents the Church affairs of CXL. years, as he himself tells us, in express words: in the last Chapter of the VII<sup>th</sup> Book; *This last Boak* (saith he) *contains the space of XXXII. years, but the whole History, which is divided into VII. Books, contains CXL. years; which begins with the first year of the Two hundredeth seventy and first Olympiad, in which Constantine was declared Emperour, and ends in the second year of the Three hundredth and fifth Olympiad, at the XVII<sup>th</sup> Consulship of Theodosius the Emperour.* It is clear from several places, that he favoured the Faction of the *Novatians*; for (which is observed by the most Learned *Jacob Billius*) he is extremely pleased, not onely when he meets, but when he can but pretend to have found an occasion of speaking much in favour of the *Novatians*: and if any Man had, out of a Pious Zeal, more sharply treated the *Novations*, *Socrates* would be sure to find some opportunity or other to traduce his Name and Reputation; but so cunningly, that to a Reader of an ordinary capacity, he will seem rather to have done it out of a desire of speaking truth, than out of a compliance with his own Anger and Resentment: This, I say, is the Censure of *J. Billius*, a very Learned Man,

Man, upon *Socrates*, the Authour of the Church History, which I thought fit to insert here, that our Lover of History might make use of the greater caution in the reading him.

*Theodoret* lived in the same times, and *Theodoret* was Bishop of *Cyrrus*, a City of *Mesopotamia* or *Syria*. He wrote an Ecclesiastical History, from the end of *Eusebius* his History, and the rise of the *Arrian* Heresie, which he hath also brought down to the times of *Theodosius* Junior; wherein he gives somewhat a larger account of the Actions done in the second General Council, than any other Historian that is extant. In the first Book of his History he gives us the History of the Church under *Constantine the Great*: in the second, he expounds what happened under *Constantius*: in the third, he tells us the Church affairs under *Julian the Apostate*; the fourth Book he attributed to *Jovian*, *Valentinian* and *Valens*; the fifth to *Gratian*, *Theodosius the Great*, and *Arcadius*: and in the same Book he toucheth the beginning of the Reign of *Theodosius* the younger; the Censure of *Photius* concerning the style of *Theodoret* is this; *That it is fitter for an History than that used by Socrates, or that of Hermias Sozomen, or that of Euagrius Ponticus*; and of the same opinion is that most Learned Man *Gerardus Johannes Vossius*. Tinem. 31.

*Hermias Sozomenus* was Bishop of *Salamine*, a City of *Cyprus*, and flourished also under Lib. 2. de Hist. Gr.c. 20.

under *Theodosius*, to whom he dedicated his History, beginning at the *Consulate* of *Crispus* and *Constantinus*, *Anno Christi* CCCXXIII. he continued it to the death of *Honorius*, *An. Christi*. CCCCXXIII. which space of time he comprehends in IX. Books, the two first of which repeat the things done in the times of *Constantine the Great*; the third and fourth contain the transactions under the Three Children of *Constantine*; the fifth and sixth comprehend the times of *Valentinian* and *Valens*; the seventh those of *Gratian* and *Theodosius* the First; the eighth the times of *Arcadius*; the ninth runs through the times of *Theodosius* the Second, as far as the death of *Honorius*, *Anno Christi* CCCCXXIII. which was the XVI. year of the Reign of *Theodosius* Junior. But then the See of Rome refuseth to receive this Historian too, and

Lib. 6. Ep. 31. ( these are the words of *Gregory the Great*) that because he tells many Lies, and commends *Theodorus Mopsuestia* too much, and saith, he was a Great Doctor of the Church to the day of his death. I was directed to this place by *George Hackwill*, Professor of Divinity, a person of a various erudition, and of a singular both piety and prudence.

Lib. 11. p. 544, &c. But to this *Melchior Canus* long since replied; That there is no such thing to be found in *Sozomen*, concerning *Theodorus Mopsuestia*. And that *Gregorie's* memory fail'd him, whilst, instead of *Theodoret*, he Wrote *Sozomen*; for the words he mentions are

*Theodoret's* :

Theodoret's : and Cardinal Baronius supplies us with another Answer, by saying, *That Sozomen, the Commender of Theodor-  
 rus Mopfuestia, is not received by the See of* Lib. 5. c. 27.  
 Sec. 40.  
 Tom. 4. ad  
 Annum  
 438.  
 Rome, as to that particular : But in all the rest, he, speaking the truth, how could he be rejected? and besides, it is apparent, that Sozomen was not rejected by Gelasius the Pope (whom no man can, in the opinion of the Cardinal, disown ; such was his Authority and Learning) but rather esteem'd to be of more credit than Eusebius of Cæsarea ; and his History is accordingly more valued by Phocius than that of Socrates. And Canus farther answereth, *That the Testimony of Sozomen was made use of, and approved in the Council of Florence, in which the Emperour Palaologus was present.* However we may think candidly of him, not onely by reason of the sincerity and veracity which he pretends to in his first Chapter, and promiseth throughout : for when he was to relate the contentions, quarrels and perfidy of many Orthodox Men, and many other foul actions done by them, he deprecates the opinion of a malevolent humour, as is observed by the Learned *Casaubon* : For he saith, he does not write these things out of any pleasure he takes in them, but whether he would or no ; because what was done, could not be undone : but on the other side, to be silent, as to those things which were done, was to betray the truth, and break the Laws of a good History.

Μάλιστα (faith he) τῆς ἀληθείας ἐπιμελειᾶς χρὴ-  
 ὦν, διὰ τὸ τῆς ἰστορίας ἀκρίβητος. And again,  
 Πάντα ὑπὲρ περὶ τῆς ἀληθείας ἢ συγγεγραμ-  
 μέσιν. It is fit to take care of truth, in or-  
 der to the preservation of the sincerity of *History*;  
 and again, *An Historian should esteem*  
*truth above all other things*: But also for  
 the sake of that Judgment *Euagrius* has  
 given of him, whose words are these;  
*Eusebius, Sozomen, Theodoret and Socra-*  
*tes, have accurately committed to Writing*  
*the coming of our most Mercifull Saviour into*  
*the World, his Ascension into Heaven, the Acts*  
*of the holy Apostles, the Martyrdoms of the*  
*holy Martyrs, and whatever else has been done*  
*worthy of commendation or blame, to the*  
*Reign of Theodosius, and somewhat far-*  
*ther: this, I say, is the judgment of Eua-*  
*grius Scholasticus, a very famous Historian*  
*of those times, and the first Orthodox Church*  
*Historian that wrote, if we*  
*will believe Baronius, or at*  
*least his † Epitomizer.*

† Spondanus ad An-  
 num. 565. Whom yet Ca-  
 saubon represents as not o-  
 vermuch averse from fabu-  
 lous Legends. Exercit. 13.  
 An. 31. n. 58.

*Euagrius.*

And here *Euagrius* him-  
 self follows the Writers of  
 the *Tripertite History*, and  
 begins his Story where *So-*  
*crates and Theodoret* end theirs; that is,  
 from the calling of the Council at *Eph-*  
*esus* by the authority of *Theodosius* the  
 younger, about the year of Christ  
 CCCCXXXI, in which *Nestorius* was con-  
 demn'd; and he continues his History to  
 the XII<sup>th</sup> year of the Reign of *Maximianus*,  
 which



which is the DXCVII. year of Christ, and he flourished mostly under this Emperour and his Successour *Tiberius* the Second. This History of *Euagrius* consists of VI. Books; in the first of which he comprehends the times of *Theodosius* the younger; in the IId. those of *Martian* and *Leo* the *Thracian*, as he is commonly call'd; in the IIIId those of *Zeno* and *Anastasius*; in the IVth those of *Justin* and *Justinian*; in the Vth those of *Justin* the Second, and *Tiberius* the Second; in the VIth he goes on to the XIIth year of *Mauritius*, who was Son-in-Law to *Tiberius* the Second, and is by some call'd the *Cappadocian*. And this was the year of Christ 597, as I have said above. And with the same times that *Euagrius* hath thus written, concur the *The Civil Histories of Procopius*, *Agathias* and *Jornandes*, of the affairs of the Goths; and the *Miscellane History of Diaconus*, from the XIIth to the XVIIIth Book; and to conclude, a great part of *C. Sigonius* his *History of the Western Empire*, which I thought fit to tell the Reader here, that he might know where to find an enlargement of the Histories of those times.

*Theophylactus Simocatus* was famous about the year of Christ DCXII. and is a delicate Writer amongst those of the latter *Greek* Historians: he wrote VIII. Books of the Actions of *Mauritius*, which the Reader is to begin when he has read *Euagrius*. Nor is it possible he should repent of this

*Theophylactus Simocatus.*



small Labour, because he brings the History to the year of Christ DCI. to the very Murther of *Mauritius*; and that not perfunctorily, but accurately and elaborately, so that others have deduced their borrowed streams from him, as from a River, as *Pontanus* the Jesuite saith. His temoer is soft, and exceeding honest, and his Writings discover and testifie a learning above the ordinary pitch.

And now if the Reader please, let us take a stand a while, and look back, and see how much of our designed Journey is expedited, and let us consider how, and by what means we are arrived at the end of the VIth Century after Christ. *Eusebius* comprehends, in his History, somewhat above CCC. years, *Socrates*, *Theodoret* and *Sozomen* have added to this CXL. years more; and then the History is brought down about CXL. years farther by *Euagrius*: and *Simocatus* makes up the rest of the time (as is said above) to the Six hundred and first year after Christ: in which year *Mauritius* the Emperour, with his Wife and Children, was Murthered by *Phocas*, who succeeded him in the Empire.

**A D D I T I O N.**

All these Church Historians were a few years since put out in *Greek* and *Latin* by *Valesius* a *Frenchman*; with excellent Notes, and a new Version of his own, in three Volumes in Folio; which were soon after translated into *English*, and put out in one Folio. And they are very exactly translated, and indeed somewhat the less delightful to the Reader, for being so nicely true and curious.

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**S 2      S E C T.**

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## S E C T. XXXVI.

*In the VII<sup>th</sup> Century, and two or three which follow it, those Writers of Church History, who could treat it as it deserved, were very rare. The Legends of the Saints. Oceans of Miracles and Wonders. The times of Rotomantados and Ignorance.*

**T**HE Authours above recited have brought us to the VII<sup>th</sup> Century; which, if any Man search diligently, with two or three which follow it, I believe he will hardly find any one Authour who has handled the History of the *Catholick Church*, according to its dignity. There were indeed in those ages some, who wrote the Lives and Legends of some of the Saints, and the Acts and Passions of the Martyrs; but then they swarm with fables, and obtrude upon credulous and superstitious Men whole bed-rolls of Miracles. And as *Bellarmino* himself saith of *Simeon Metaphrastes* ( who flourished *Anno 859.* ) they add many things of their own invention,

*Lib. de Ec- and write them not as they were, but as they*  
*cles. Script. might have been done, in the times of Da-*  
*p. 850. mascen, and German the Constantinopolitan*

*amongst the Greeks ( saith our Reverend Bishop ) and in the times of George the Dialogist, and the other George of Tours; and in the times of our venerable Bede, the Ocean of Miracles and Wonders burst*

*in*

in upon the Church, and overflowed it, which were then sent out of all and every Cloister, Hospital, Church-yard, Xenodoch, or Hospital for Travellers and Strangers, and out of every Thole, Cave and Cupelo.

And almost the same thing is said by the famous *Casaubon*; In the *Historical Monuments* (saith he) of those Ages, the Accounts of the Miracles wrought by the Saints, or their Images or Relicks filled the whole Book, *In Proleg. ad Exercit.* &c. Upon which account a Learned Man *lat.* said, He doubted whether those Ages were to be call'd, *Καὶρὸς παραλογίας, ἢ ἀγνοίας*; Times of Rotomantados, or Wonder-making, or of Ignorance. And he will not seem (to me) to err much, who shall affirm both things of these times; especially if he has respect to the Western Empire, and the *Latin* Church and Writers under that Empire. For after these horrible inundations of the Barbarous Nations, the *Roman Empire* falling into ruine, together with it all the Knowledge of good Learning fell also; and an amazing Barbarity and Ignorance poured in upon the Western parts, and all the cultivation of Arts and Wits withered away, as if they had been stricken with a Pestilential vapour; and lay both neglected and despised, *insomuch*, that as to Learning (they are the words of the Learned Bishop of *Chichester*) after *Isidorus Hispalensis* (who died in the year of our Lord App. n. 38. *In Pref. ad*

636, or thereabouts) to Venerable Bede our Countreyman (who lived about the year 731,) those who were but moderately versed in the more Polite Literature, were scarce so many in number as the Gates of Thebes, or the Mouthes of the Nile. And I will add those that followed in the two next Centuries amongst the *Latins*, were not much more numerous: But you will say perhaps then, *Greece* will yet afford us some. And therefore let us now proceed and take a view of them.

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S E C T.

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## S E C T. XXXVII.

Nicephorus of Constantinople may follow Simocatus. Nicephorus Callistus full of Errors. Georgius Cedrenus; and the Censures of Scaliger and Vossius on him.

**L** Et therefore *Nicephorus* Patriarch of Constantinople follow *Simocatus*; he lived in the times of *Copronymus*, about the year of Christ DCCL. and wrote a Breviary, or short History of Affairs, from the Murther of *Mauritius* (where *Simocatus* ended) to the year of Christ DCCLXIX. which Authour was first published, together with a Latin Translation, by that famous Man, *Dionysius Petavius*. There is indeed another *Nicephorus*, known by the Surname of *Callistus*, who lived long after the former, for he was born MCCC. years after Christ, and flourished under *Andronicus* the Greater, and *Andronicus* the Lesser his Nephew. This latter *Nicephorus* begins his History with the beginning of the Christian Religion, and continues it to the death of *Phocas*, who succeeded *Mauritius*, that is, to the year of Christ DCXXV. But all the peculiar errors of the Greeks are to be found in this Authour (as *Bellarmine* De script. saith) especially such as are Historical. And the Reverend Bishop of *Chichester* numbers him amongst those Authours, who out of foolish superstition, were extremely

prone to believe, and put out, or rather obtrude upon the World prodigious and nauseous Fables.

Cedrenus.

*Georgius Cedrenus* the Monk was a little more ancient than *Callistus*; he wrote a *Compendium* of Histories, from the beginning of the World to *Isacius Comnenus*, that is, to the year of Christ, MLVII. in which times he seems to have flourished. But then neither is this Authour said to be of any great credit. It is apparent by these words of his, what the great *Scaliger* thought of him; *The whole Work of Cedrenus* (saith he) *is a heap of Chaff, or a Collection made up of many Pieces, some base, some noble, some good, some bad, some intire, some torn.* The Judgment of the Learned *Vossius* concerning him, is a little more favourable; for thus he represents him; *He is a little more diligent than Zonaras in the Bizantine affairs: but then in those things which fell before the division of the Empire, he is less exact than Zonaras; Nor is his style equal to his, or that of Nicetas, or Gregoras, or many others; and yet in this Rhapsody, I had almost called it a Chaff heap, it is possible to find some noble pieces:* And to conclude, they both \* tell us, that he transcrib'd, to a word, *Georgius Syncellus*, and *Theophanes*, who continued him: and *Gesner* tells us the whole History of *Cedrenus*, from the death of *Nicephorus* the Emperour, commonly call'd *Botonias*, to the Reign of *Isaac Comnenus* ( a very few

\* Scaliger  
and Vossius.  
*Georgius*  
*Syncellus*,  
*Theophanes*.

few things excepted ) is extant under the name of *Johannes Curopalata*, which is also *Curopala-* confirm'd by the most Learned *Casaubon* ; <sup>ta.</sup> so that one of them must of necessity steal out of the other.

S E C T. XXXVIII.

*The Third Tome of Zonaras commended to the Reader ; And at the year 1118. Anna Comnena her Alexiades. The high Commendations of that Lady.*

**J**ohannes Zonaras flourished above Fifty <sup>Zonaras</sup> years after *Cedrenus*, about the year of Christ, MCXX. he ( as is observed above, amongst the Civil Historians ) wrote an Universal History, which he divided into three Tomes ; the last of which is thought fit in this place to be recommended to the Reader. For, in this, he laboured to describe more exactly whatever had been done in the *East*, from *Constantine* the Great, and his Successours, to the times of this Authour ; that having been till then attempted by few men. A very learned Man observes, that in both his two first Tomes, there are many things not mention'd by any other Authour ; but that in his third Tome, for the most part he gives account of those *Bizantine* affairs which are not mentioned by any other Historian besides himself ; and were  
it



*Ann. Christi*  
1118.

*Anna Com-*  
*nena.*

it not for him, we should have been ignorant of a great part of the Actions of the latter Emperours of the East. Besides, he interwove the History of the Church of *Constantinople*, and of the Controversies in Religion that were moved in the *Eastern Church*, and continued it down to the death of *Alexius Comnenus*, an Emperour who Reigned in his own times. But that is much to be observed, which is remarked by the Learned *Vossius*, that in the affairs of his own times he is very careless, and contracts the Life of *Alexius Comnenus* into a very narrow compass. But then *Anna Comnena*, the Daughter of this Emperour, supplied this defect, who wrote several Books on the Life of her Father, and call'd them by the name of *Alexiada's*. *Zonaras* in his third Tome, near the end, doth much commend the erudition of this Lady; where he speaks of the Learning and Power of *Bryennius Caesar* her husband, in these words. *And he also was given much to study, and his Lady did not take less, but rather more pains in Learning, speaking the Attick Dialect perfectly; and having a very sharp wit for the Contemplation of the most abstruse things. Nor doth the Historian stop here, but goes on and shews, how she became so very Learned. Having (saith he) by the benignity of Nature, obtained great faculties, and improv'd them with industry; she spent much time in reading, and the conversation*  
of

of Learned Men, which she heard diligently. But many have a great suspicion, that this Royal and Learned Lady, out of her great Love for her Father, is a little too partial in this her History.

S E C T. XXXIX.

Nicetas Acomiatus follows immediately after Zonaras; after Nicetas, Gregoras. Lipsius his Judgment of both these Writers. The fidelity of Gregoras call'd in question. Johannes Cantacuzenus is in this place commended to the Reader by the Learned Vossius; after the former follows Laonicus Calcochondylas.

**A**fter Zonaras, Nicetas Acomiatus, or Choniates immediately follows in order, and subjoins his History. For where Zonaras ends, there Nicetas begins, and prosecutes the Story somewhat largely and freely for LXXXV. years, to the taking of Constantinople by Baldwin the Flandrian; and the year of Christ 1203. He was born at Chonis, a Town of Phrygia, from whence he took his Sir-name. Nicetas Choniates.

The Chronicle of Gregoras Logothetes may here also have its place; he has the History of the taking of Constantinople, and of the events that followed for almost LX. years, that is, from Baldwin the Flandrian, to Baldwin the last Emperour. Both Zonaras Gregoras.

*naras* and *Choniates* had great employments in the *Constantinopolitan* Empire ; which made them the fitter to write their Histories ; the first was the great

(a) Signifies according to some, the Captain of the Watch ; according to others, the Colonel of the *Millenary* Regiment.

(b) *Logothetes* signifies Lord Chancellor.

(a) *Drungar*, and prime Secretary : and the Latter was the great (b) *Logothetes*, and Lord Chamberlain of the Sacred (or Presence) Chamber. After *Nicetas* follows also *Nicephorus Gregoras*, who

wrote an History of CXLV. years, to wit, from *Theodorus Lascars* the First, to his own times, or to the death of *Andronicus Palaeologus* the latter, which falls in the year of Christ 1341. We must confess, these two last did not make it so much their business to describe the History of the Church, as that of the Empire, or Civil State : yet because they sometimes intermix things belonging to the Church, briefly, as occasion serves, and are therefore reckon'd by others amongst the *Ecclesiastical Writers* ; and also because *Choniates* connects his Narrative to the History of *Zonaras* ; and *Nicephorus* makes it his business to supply, or fill up what *Choniates* had omitted, as if he had designed to perfect the body of the History, therefore I could not omit them ; and that the rather, because amongst the latter *Greeks*, there are no Authours of better note than these : for the inforcing which last reason to the Lovers of History, and that we may with

with the greater facility induce them to the Reading of these Authours, I will here paint out the judgment of *Justus Lipsius* upon them. *I confess* (saith he) *that In Nor. ad Nicetas is not yet publickly and commonly Polit. 1. c.* much taken notice of: but he is worthy to be more known; being of a pure and right judgment, if there were any such in that Age; his style is laboured, and tastes of Homer and the Poets very often: but then the subject and relation it self is distinct, clear, without vanity or trifles, as short as is fit, and faithfull: there is in him frequent and seasonable reflexions or advices: his Judgments of things are not onely free, but sound. In short I wish all Statesmen would reade him, and then I shall not question but some of them will pay me their thanks for this judgment of him, at least I am sure they will owe me thanks. Thus much of *Choniates*: and of *Gregoras* he gives this judgment; *Nicephorus Grego-* *Nicepho-*  
*ras takes up the History where Nicetas ends* *rus Grego-*  
*it, and brings down the thread of his Narra-* *ras.*  
*tive, but he doth not deserve the same com-*  
*mendations; for though he wrote the Histo-*  
*ry of affairs, from the taking of the City of*  
*Constantinople, to the death of Palæologus*  
*the latter, yet he did it not with the same*  
*correctness or industry; and has more of the*  
*faults of his Age than the former; he is re-*  
*dundant and wandering, and indecently, and*  
*sometimes imprudently mixeth his own on-*  
*ceits and Harangues. Yet his Judgments are*  
*thick sown, and for the most part right: the*  
*causes*

causes of events are curiously inquired into, and represented; Piety is inculcated, and many things are seasonably assigned, and turn'd over to the first cause, that is to God. In truth, no Writer has more asserted PROVIDENCE and FATE. He is to be read for this cause, and also for another; that is, that the greatest part of his History represents a state of affairs, not much unlike our own times; for you will find in him Contentions and Quarrels concerning Religion, not much unlike those in our days. Thus far goes *Justus Lipsius* in his Accounts of this Authour. But then there are some Men of great skill in History, who have some scruples concerning the fidelity of this *Nicodemus*, especially in the affairs of *Andronicus Paleologus*, where he ends as I have said above.

Voss. lib. 2.  
de Hist.  
Gra. c. 28.

Jo. Cantacuzenus.

And therefore if the Reader please, he may there take in *Johannes Cantacuzenus*, who of an Emperour, became a Monk, and wrote an excellent History under the Title of *Christodulus*, of the Reigns of *Andronicus* the younger, and his own.

Voss. de  
Hist. Graec.  
lib. 2. c.  
29.

\* I suppose  
Magnus  
cus signifies  
Lord High  
Steward of  
the House-  
hold.

The Learned *Vossius* commends this History, on many accounts, to those that are conversant in the study of History. This History (saith he) ought to be the more esteemed, because it was written by a Person who had not always led an obscure private life; but who was first a \* great Officer in the Family and Court of *Andronicus Junior*; and after his death had the tutelage of his Children,

Children; and afterwards (the Senate desiring, and the affairs of the Empire requiring it) he was elected Emperour, and behaved himself prudently and valiantly in that Royal station. To this may be added, that he did not write of things which were scarce known to him, but of such transactions as he was present at, and had the chief conduct of: and, in truth, I think there is hardly any one amongst the Modern Greeks, who ought to be preferr'd before him. This Royal Historian flourished about the year of Christ 1350. this History consists of VI. Books (as Vossius there saith) whereof the two first treat of the Reign of Andronicus; the remaining IV, of his own Reign, and what he did after the death of Andronicus. He was made a Monk in the year of Christ 1360. when he took the Name of Josaaphus. Thus far the Learned Vossius.

And that our Historian may not here be at a loss, or interrupt the thread of his Reading, till he have seen the last period of the *Eastern Empire*; And the deplored state of the Church there (upon that revolution;) he may be pleased to subjoin to the former the History of *Laonicus Chalcocondylas* the *Atbenian*. For he will diligently shew what followed, and how at last that August, or Royal City, which was not content to be the second City of the World, but greatly emulated Rome, the Sovereign of the Earth, fell into the Power of that Potent Tyrant the  
Turk

*Turk*, the bitter Enemy of our Faith, and of the most Sacred *Cross*. And he doth also most excellently describe the Rise, Encrease and Progress of this Tyrant and his Nation. He begins his History from *Ottoman*, the Son of *Orthogulis*, who began to Reign about the year of Christ MCCC. which he has compos'd in X. Books; and in it he has comprised the Story of the Eastern Church and Empire. And he continues it not onely to the year MCCCCLIII. in which *Constantinople* was taken by *Mahomet*, but also as *Vossius* assures us, to the year 1463. in which this *Mahomet the II.* stoutly defended himself against *Matthias King of Hungary*, and the *Venetians*, who invaded his Kingdom. And *Vossius* saith also, *Blasius Vigenarius of Bourbon* put out this History in French with Notes, which was Printed at Paris in the year 1620.

*De Hist.*  
*Græcæ, lib.*  
2. c. 30.



## S E C T. XL.

Blondus Forolivienſis may ſupply the want of the Greek Writers, as to the Church Hiſtory, with ſome others. Sigebertus Gemblacenſis. The opinion of Cardinal Bellarmine concerning him. Robertus the Abbat continues Sigebert to the year 1210. The Hirſhavan Chronicle to the year 1370. and the Additions to that Chronicle to the laſt Century. The Coſmodromus of Göbelinus Perſon, where to be Read, its commendation. In the ſtead of it may be read Albertus Crantzſius his Metropolis; into which many things are tranſcribed out of the Coſmodromus; and the Hiſtory brought down from the times of Charles the Great, to the year 1504. Naclerus alſo may ſupply this defect. And that the Reader may avoid Repetitions, he may begin with the middle generations of the Second Tome. Johannes Sleidanus wrote Eccleſiaſtical Commentaries, from the year 1517. to the year 1556. which are continued to the year 1609. by Caſpar Lunderp.

**T**He Authours I have given account of in the three laſt Sections, have written altogether of the *Eastern* affairs, and do ſcarcely at all touch the ſtate of the *Western Church*. This defect may be ſupplied out of *Blondus Forolivienſis*, who will ſerve



serve in stead of many; who has (as is above observed) comprehended in his *Decads* an intire and continued series of affairs, from the declension of the Empire, and the year of Christ CCCCVII. to the year MCCCC. and what he wants, the following Authours will make good.

Sigebertus  
Gemblacensis.

And in the first place I shall begin with *Sigebert*, a Monk of *Gemblours*, a celebrated Abbey in *Brabant*, who was famous about the year of Christ MXCIV. he begins his Chronicle in the year \* CCCLXXXI. (that is a little before the end of the *Tripartite* History, and continues it to the year M. C. XIII. † *Bellarmino* accuseth him of bearing ill-will to || *Gregory* the VII<sup>th</sup>, Pope of *Rome*, out of a great affection to || *Henry* the IV<sup>th</sup>, Emperour of *Germany*: and perhaps he might favour the Emperour; the Cardinal goes higher, and reproacheth him for Lying, in his account of the death of that Pope; but how truly, let the Cardinal Answer for himself.

\* Bucholer.  
Ad. An.  
379.

† De scriptoribus  
Eccl. Ann.  
1101.

|| Commonly  
call'd Hil-  
debrand.

Robertus  
de monte  
Chronicon  
Hirshaven-  
se.

*Robertus* Abbat of *Mons*, continued *Sigebertus* his Chronicle to the year MCCX. and the *Hirshavan* Chronicle of *Trithemius*, to the year MCCCLXX. and to conclude the *Paraleipomena*, or Additions of the Abbat of *Ursperg*, brought down this Story to our Age almost.

Abbas Ur-  
spergensis.

Or if these do not please the Reader, we can furnish him with other which deserve as well to be read as these. And the first in this set shall be *Gobelinus Person*,  
an

an Authour not to be despised in the opinion of Learned Men, who wrote an Universal Chronicle, which he call'd the *Cosmodromus*: in which he has given an account both of the Civil and Sacred, or Church History, from the Creation of the World to the year of Christ 1418. in which time *Sigismund* the Son of *Charles* the IV<sup>th</sup> was Emperour. He divided his whole Work into six Ages, and it appears in every one of them, that (according to the capacity of the times in which he liv'd) he was a person of no vulgar, either learning or diligence, and study in the searching out of what pertains to History. But if the Reader be not willing to give himself the trouble of a repetition, of what passed before the Birth of Christ; when he comes to this Authour, he may begin with the VI<sup>th</sup> Age, which takes its Rise at the Nativity of our Lord.

*Albin. Hist. Sax. p. 246.*

And if he is not at all pleased with this Authour, he may then pass on to *Albertus Crantzius*, who wrote an History, which he stiles the *Metropolis*, or an Ecclesiastical History of the Churches built or restor'd in the times of *Charles* the Great. In the Writing of which History he made great use of *Gobelinus* his *Cosmodromus*, and transcrib'd sometime intire Pages out of it into his own work; which was afterwards done by many others, as the Learned *Vossius* bears witness. *Crantzius* begins at

the times of *Charles* the Great, and goes on to the year MDIV.

Jo. Naucle-  
rus.

*Johannes Naclerus* also, a Noble *Schwaben*, wrote a Chronicle in two Tomes, from the beginning of the World, to the year MD. the first Volume contains LXIII. Generations, that is, all the Generations of the *Old Testament*; the second Volume, with the Appendixes, comprehends, in LII. Generations, all those of the *New Testament*. And before this Work was published, *Philip Melancthon*, partly by new Methodizing, and partly by encreasing and changing it, made it much the more desired, and the more usefull and delightfull also when it came out. And here too, the Reader may begin with the second Volume, or from the Middle Generations of the second Volume, if he be desirous to avoid the repetition of those things which he had before read in other Authours.

Jo. Sleida-  
nus.

*Johannes Sleidanus* also, in the memory of our Fathers, wrote Commentaries concerning the state of Religion, from the year MDXVII. to the year MDLVI. (*wherein is the History of the Rise of the Reformation throughout all Christendom*) which is

Caspar  
Luzdorp.

continued in III. Volumes by *Caspar Luzdorpins*, to the year MDCIX.

## S E C T.

## S E C T. XLI.

*Venerable Bede and Ussuardus are by no means to be neglected, nor the Writers of the Lives of the Popes of Rome, as Anastasius Bibliothecarius, and Bartholomæus Platina their great Elogies; Onuphrius corrected and continued Platina to the year 1566. Sigonius interwove the affairs of the Church with his Civil Histories, and so deserves to be esteem'd a Church Historian: the Elogies of Sigonius and Onuphrius.*

BESIDES these, there are extant not a few other Historians; which are not less to be valued than those we have mention'd. Amongst which, in the first place, I reckon Venerable *Bede* our Countrey-Bede, man, who wrote Annals from the beginning of the World to the Reign of *Leo Iconomachus*, in whose times he flourished, Anno 730. when this diligent and pious Writer comes near his times, he gives a larger account of affairs than in the former Ages.

*Ussuardus*, a Monk of *Fuld* in *Germany*, *Ussuardus* but a *Frenchman* by birth, and the Scholar *Fuldenfis*, of *Allwin* our Countreyman, by the command of *Charles* the Great, put out a *Martyrologie*, in which he described the Lives of the *Confessours*, and other *Saints*, in few words; and this is now extant to the no

Bellar. de  
script. Ec-  
cles. Anno  
812.

Anastasius  
Bibliotheca-  
rius.

Tome 9. ad  
Annum  
752. &  
799.

Platina.

*small advantage of Church History; that I may use the words of a very Learned Man.*

I think those who have written the Lives of the Popes of *Rome*, are to be prized equally with the best Writers of the History of the *Western Church*, or rather before them; especially *Anastasius Bibliothecarius*; and *Baptista*, or *Bartholomaeus Platina*.

In the first of these we have the Lives of One hundred and nine Popes of *Rome*, described sincerely and faithfully, without any varnish of deceitfull Oratory; (as a Learned Man of *Mentz* expresseth it) which is all the Popes, from *St. Peter* the Apostle, to almost the year of our Lord DCCCLXX. that is, from *St. Peter* to *Nicholas* the first, who died in the year 867. We have a noble commendation of this Writer in the Great Annalist *Baronius*; for thus he speaks of him. *Anastasi-*

*us Biblioth.* though in a rude style, yet with great fidelity, described the History of Affairs; yea, we have not one Writer who has more faithfully, or better given a relation of the affairs of his own times, for he had a greater esteem for Truth with simplicity, than for Lies well painted. And the great Historian *Carolus Sigonius* thus commends him. This Writer (saith he) ought to be much valued by us, because he has those things which are not to be found elsewhere, either in better or worse Writers.

*Bartholomaeus Platina* (for that Christian Name is given him by *Volaterranus*, and the

the most Learned *Vossius* has proved by very good Arguments, that it is his true Name, though he is by most other Writers call'd *Baptista*) Wrote the Lives of the Popes to *Paul* the 11d. bringing to light, with an ingenuous labour, and an uncorrupted veracity, the actions of those Papal Princes, as *Paulus Jovius* writes of him, with whom the judgment of *Volaterranus* concerning him exactly agrees; for he affirms, that he was a grave Man, who hated lying, and which is worthy of much wonder, that having spent his youth in Arms, he began to study in his old age: He lived in the times of Pope *Sixtus* the IV<sup>th</sup>, to whom he dedicated his Work, and by whom he was made Keeper of the *Vatican Library*.

*Onuphrius Panvinus* wrote Notes upon the foregoing Authour, which in the opinion of *Bellarmino*, are not to be despised. And by the Addition of the Lives of XIV. Popes, brought down the Story to Pope *Pius* the V<sup>th</sup>, and to the year MDLXVI. in describing of which Lives, *Onuphrius*, besides the Publick Annals, and the Diaries and Acts of the Consistory chiefly made use of *Raphael Volaterranus*, and *Paulus Jovius*, transcribing some things from the latter, but with great brevity.

And to conclude (as we observed, speaking above of the Civil Historians) the Learned *Sigonius* hath, with a singular care, collected what his industry could possibly discover, of the affairs of the *Western Empire*.

pire, which did any way concern the Church, as well as the Civil State; and hath recommended them to posterity in an elegant style, as truly as he could, considering the obscurity of the things, the disagreement of Writers, and the great remoteness of those times: he begins with *Dioclesian*, and *Maximianus* the Emperours, in the year of Christ CCLXXXI. and he ends with the death of *Justinian*, *Anno Christi* DLXV. and here also the same Authours Histories of *Bononia*, and that of the Kingdom of *Italy*, may be taken in too.

The same thing that is thus done by  
 Blondus. *Sigonius*, is also perform'd by *Flavius Blondus Foroliviensis*, who begins his History a little lower, at the year of Christ CCCCVII. but continues it farther than *Sigonius* has brought his, to wit, to the year MCCCCXL. but then he has not employed the same Accuracy, or Elegance with the former; For *Blondus* his style is not very excellent (as is acknowledged by *Volaterranus*) and in ancient affairs he sometimes mistakes; yet considering the times in which he lived, he has done very well; which, as the Learned *Vossius* tells us, was about the year of Christ 1440. and that he was Secretary to Pope *Eugenius* the IV<sup>th</sup>, and to several other Popes.

*Ltb. 3. de  
 Hist. Lat. p.  
 531.*



## S E C T. XLII.

*The Magdeburgian Centuriators put out a most excellent Work of this nature. The Judgment of the Reverend Bishop of Chichester upon it. What is contain'd in that Work worthy of praise. The foundation of it well laid. From whence the Materials for the Structure are fetched. An excuse of the defects.*

**B**UT now if our Reader of Histories *The Magdeburgian Centuriators.* thinks it too great a labour to read over so long a series of Authours, and doth rather desire to fix upon some one or two (wherein he may find, as it were all the rest) we have for him the *Magdeburgian Centuries*; chiefly penn'd for this end, by several Learned Men, that they might lay before the eyes of Men, 1. What the Faith of the Church was in every age; 2. What was the external form of Discipline. 3. And what changes have happened in her; which they accordingly did perform very well, and put out a work which deserves great commendations, and is very usefull to the Church, especially in our times (in which so many and great controversies concerning both Faith and Discipline are moved.) But then this work must be sometimes cautiously and circumspectly read. Concerning which, may I have your leave to represent the judgment



Apparat. n.  
47. Prae-  
fat.

ment of the Reverend Bishop of *Chichester*, in his own words, by which you will understand, how the former Church Histories are to be esteem'd in comparison of this; and what is most particularly to be observed in this work. For thus the most Learned Bishop discourseth. *After a sort of Chronological Tables, and Delineations of the Ages which succeeded after the Apostles, in which were represented not the τὸ σῶμα, or the σῶμα-λον, the Body or whole (of the Church History) but some Adumbrations of the Great Lines, or Figure of it, with a Lighter Labour, though not unprofitable: after some vine-tages of the Ecclesiastical History, in which the bunches of Grapes had been gathered here and there, as occasion served by parts, at length a number of Men were found, who seriously undertook the business, and afforded us a plenty of Wine; to wit, those who are call'd the Magdeburgian Centuriators; who made a noble attempt, undertook a difficult work, and an Herculean enterprise; for they removing the Rubbish of Antiquity, which lay dispersed here and there, and broken, dissipated and cast down; out of that confused heap, built for the use of the Christian World, a certain curious Edifice, of a wonderfull advantage and use; in which there are many things which thou canst not but commend and admire, and not fewer which thou canst not approve. The Reverend Prelate goes on in a more particular enumeration, in acquainting us with what he esteemed worthy of*  
praise

praise and approbation: and I would gladly persuade and admonish our Reader diligently to observe his words. Certainly (saith he) *their order or disposition of things is Magnificent, the series and method Singular; the disposition of affairs and times, which they observe and represent, through every Century, accurate; so that they have distinctly exhibited them; their (Εὐδοκίᾳς Fidei) Representation of the Faith; and (Παύσις, Disciplinæ) Practice of the Discipline; as also of the Manners of Men, and of the progress and encrease of Vertue; the Pests and Spots of the several Ages on the other side; their Heresies, Errours and Deviations from true and sincere Piety; their Schisms and Factions which sprung out of ambition; and the Men who were fam'd in every Age for Erudition, and commended for Sanctity; these, I say, and the like Ornaments of the Centuriators, which neither can, nor ought to be denied, strangely affect our Minds, and cast a pleasant Light upon them; and commend not onely the things that are thus agreeably set forth; but also their TRUTH; which is the very Soul of History; and by insinuating it, they do most charmingly allure the eyes and minds of their Readers to them. Now whilst they were building this Historical Palace for us, they laid this as the first foundation; Εὐκτασία, Order and Beauty: and upon this pretious corner stone, cut out of the Mountain by God himself, Structorum Omnium Ἀρχιτεκτονικότης, the infinitely most artfull*

artfull Builder. Hewen, squared or fitted, and placed or founded in the most holy Writings of the four most sacred Evangelists, and adorn'd and polished both by the Ministry of the Evangelists and the Apostles; which the Apostolical Epistles written to the Churches, and the Acts of those things which were at first done by the Church, have Propagated to Eternity. And after this lanching out into a vast and open Sea, these artificial Finders, and expedite Relators, represent and unfold, through all the several parts of that glorious work, 1. The external form of Discipline, 2. The Rule and tenour of the Churches Faith: 3. The various Mutations in point of Manners and Conversation: 4. The Frauds and Impostures of Hereticks: 5. The Impieties and Oppositions, or Persecutions of Adversaries: 6. And the Agonies and Generous Colluctations or Wrestling of the invincible Souldiers and Leaders of Jesus Christ (the noble Army of Martyrs;) with a vast variety and verity in many other things.

The most Learned Prelate goes on farther, and shews us from whence these Laborious and Industrious Centuriators collected and brought together so many and such usefull things. "All these things

*Prefat. ad*

*Apparat. n.*

49.

"(faith he) being thus gathered and  
 "pack'd together, they brought, as it  
 "were, into one common heap, from the  
 "Apologetick Writings of the Fathers,  
 "from their disputations and interpreta-  
 "tions; their commentaries and explicati-  
 "ons

“ons of those things that were to be believ’d; From their Panegyrick Orations  
“and Homilies: and especially from the  
“Acts of the Councils; and from their Epistles which were written to divers Men,  
“and upon different occasions: And in the  
“last place, from those ancient Histories  
“which were left to us, and had escaped  
“the common Ruine of former times; being yet extant, though not in any great  
“numbers, yet either intire, or reduced into Epitomes; a rich, and as far as was  
“possible splendid Collection of Materials. And now if something be still  
“wanting to the perfection of this great  
“work, which either ought to have been  
“added, or was design’d, but not effected,  
“it may both in equity and good justice,  
“after the custome of our Ancestors, be  
“excused, not onely because they were the  
“first who undertook this task, which was  
“never attempted by any others: but also  
“because they could never bestow a second  
“care, or a review upon it, that as is usually done in Corrections, what things  
“were at first less exactly, and less clearly, either drawn or touched, might afterwards be rendered more smooth and accurate, by a greater diligence, and more  
“exact Polishing.

## S E C T. XLIII.

*The most Learned and most Reverend Bishop of Chichester teacheth us, that the Centuriators were obnoxious to errors, which is also confessed by Casaubon; and yet the said Reverend Prelate shews, that this work is of very great use.*

**T**Hese and many other things hath that Reverend Prelate discoursed concerning the *Magdeburgians*, by which the Reader may clearly perceive, what, and how much they have perform'd. But then it is no less his interest, to know their σοιλήματα, their Errors, mistakes, and vicious affections: Nor did this Learned Bishop pass those by untouch'd. No, he clearly shews in what things they have erred, and made themselves liable to, and worthy of Reprehension; as you may read in the Preface to his *Apparatus*, Numbers the 50, 51, 52 & 53. and the most Learned *Isaac Casaubon* acknowledgeth, that the things which are wanting in several Parts of that most excellent Work, are many in number. And yet in truth, though the *Centuriators* have not a few things, which neither ought to be born, nor perhaps excused, yet nevertheless that learned Prelate, in the very next Number (the 54<sup>th</sup>) of his said Preface, affirms, *That we must needs confess that this Laborious Work of these Men,*

*Epist. Prelim. ad exercitat. cont. Baron.*

*Men*, has been very usefull to the Christian World. And that it is a Work worthy of all praise and commendation. Nor doth he pronounce his mind here rashly; but immediately subjoins many reasons, some of which I willingly annex here in his own most elegant words.

Because (saith he) this work represents the Effigies of the Ancient Christian Church, expresseth her Manners, and declares her Faith: then it shews the Apostolical Successions throughout the Church; and notes the progress and spreading of the Doctrine; and it observeth also the defects, spots, and the ~~negligencies~~ <sup>negligencies</sup>, (that is) foolish and false Reformations, brought in by Hereticks, and the very sink of Schismaticks. These and many other such like most usefull things, which before lay scattered up and down here and there, like the Ruines of a great building; or the Limbs of a torn Body, they recollected and laid together, that they might be seen at once. Which labour of theirs is both worthy of praise and acceptance, and also attended with a general utility and advantage. And so those things, which before were so be sought for in Labyrinths, and I know not how many windings, and almost infinite Circuits, which lying dispersed, torn and lacerated here and there, offered themselves now in one place, and then in another, as occasion served; and were so be inquired after with great labour and pains, which was not alwayes successfull neither; All these things (I say) being now disposed  
into

into order, and put in certain and known places, and by the light of that method and disposition, rendered more commendable; may now be found, by a mean industry, because they do, as it were, present themselves to the eyes of all Men, and without difficulty attend their service, and wait upon their present occasions. Thus far has he discoursed of the *Centuriators*, and their most famous Work.

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## S E C T. XLIV.

*Baronius his Annals equal to the Centuries. A stupendious Work. The judgment of Casaubon upon it; and also that of the Reverend Bishop of Chichester. Those Annals to be read with great caution, and why. Spondanus the Jesuite the Epitomizer of them.*

Rainold. de  
Idol. Rom.  
l. 1. c. 4.

**T**HE Great Annals of the Great Cardinal *Baronius*, which he wrote in opposition to the *Centuries*, not long since, are of equal moment and esteem, and I will add of as great advantage and use too: a Work (which by the confession of the most Learned Men, and of *Casaubon* amongst the rest) is stupendious, because that great person has in it digested the Transactions of the whole Christian World, especially those that concern the Church



Church into one continued series of years, with the same facility, as if he had wrote the Chronicle of some one City. For he is the Man who first brought to light, I know not from whence, so many things which were utterly unknown before; who with so accurate a diligence, explain'd the successions of the most ancient Bishops in the great Cities; the rises, progress and ends of the ancient Heresies; And the Turbulent and Peaceable times of the Church. *In Prolegom. ad exercitat.* who (if he had not abated his own merit, by his excessive partiality) was, without all controversy, worthy to have had the preference before all the ancient and modern Writers, who never were able to attain that degree of Learning he had, as the famous Casaubon writes of him: nor is he alone in this high Encomium on him. The greatest part of the Learned Men, who deserve to be the Censors of other Mens Labours, do exactly agree with him, as I have said. But then the most Learned Bishop of Chichester, whom we have already so very often cited, has right to a greater Authority with us, than any other person whatsoever; and he commends the great Cardinal where he deserves it; and yet doth not spare him where he thinks him blameworthy. But take his own words.

“ There is scarce (saith he) any thing  
“ wanting in Baronius, which a Man would  
“ mightily desire, if his too great partiality,  
“ and, as it were, *αρεσπασια*, sympathy



"and compassion which he every where  
 "pursues, and too too much cherishes in him-  
 "self ( for the interests of the Church of  
 "*Rome* ) had been abated ; for it cannot  
 "be denied ( which Learned Men blame  
 "in him ) that he is so totally taken up  
 "with the defence and commendation of  
 "those whom he sides with, that all the  
 "instances that now are, or heretofore  
 "were extant in the Church of *Rome*, of  
 "deserting, or corrupting the Faith, or  
 "depraving the ancient manners, of the  
 "most leud sales of holy things, and of  
 "the most execrable Sacrileges : whatever  
 "has been insolently perpetrated, of which  
 "sort we may find many examples, acted  
 "by most wicked Popes, with insufferable  
 "boldness to the prejudice of the Name  
 "of Christianity, to the dishonour of the  
 "Church, and in contempt of *Jesus Christ*  
 "( which the greatest Catholicks will not  
 "deny, but rather acknowledge them to  
 "be Monsters of Men, and the very shames  
 "of Humanity ) yet all these he excuseth ;  
 "and this is little too, for he defends  
 "them ; and which is yet worse, he some-  
 "times commends them, and with much  
 "Oratory adorns and extolls these Vil-  
 "lanies. He doth not endeavour to cor-  
 "rect the present Manners of *Rome* by the  
 "ancient, but by violence draws the ut-  
 "most Antiquity against her will ; and,  
 "in despite of her reluctance, by the very  
 "Throat, to countenance their City Faith ;  
 "and

“and especially that ill-born Faith, and  
 “worse brought up, concerning the direct  
 “*Omnipotence* of the Pope; for the confir-  
 “mation of which, he makes use of all  
 “his Furniture, and stretches to the ut-  
 “most all the powers of his Wit. Thus  
 far that Learned Prelate.

So that we may rightly conclude, that  
 it was not without cause, that the excel-  
 lent *Casaubon* said, *That the extraordinary*  
*Merits of the Cardinal were corrupted, by*  
*his too much favouring his own party.* And  
 therefore, my Hearers, the Reader of Ec-  
 clestialtical History is to know, that the  
 Annals of *Baronius* are not to be read  
 without great caution: but then, where  
 this caution is to be used, and how great  
 it ought to be, is in part shewn by the  
 famous *Casaubon*, in his *Prolegomena's* to his  
*Exercitationes Baronianas*. But the Lear-  
 ned Bishop of *Chichester*, as he has shewn,  
 in short, the Errors and Rashnesses of  
 the *Centuriators*, so in many places he  
 shews, wherein the most *Illustrious Anna-*  
*list* has deserved blame, and that in express  
 and clear words.

*Spondanus*, a Jesuit, but a foul-mouth'd  
 Railing Fellow, has contracted that volu-  
 minous Work of the Cardinal into an *E-*  
*pitome*, who might yet perhaps have de-  
 served commendation for his diligence; if  
 he had not too superstitiously pursued the  
 opinions of *Baronius*, and thereupon en-  
 deavoured to confirm his conceit concern-

*Sponda-*  
*nus.*

*There are*  
*besides him*  
*some other*  
*Evitomizers*  
*of Baroni-*  
*us, as Bzo-*  
*vius, Bisci-*  
*ola, and Jo-*  
*hannes Ga-*  
*ing brief.*

ing the Omnipotence of the Pope ; destroyed the Majesty of Kings and Princes, and endeavoured under-hand, and as it were by the bye, to intoxicate his Readers with the pernicious doctrine of *Hildebrand*.

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S E C T. XLV.

Lucas Osiander *reduced the Eight first Centuries of the Magdeburgians into an Epitome, and not without good advantage. He skips from the 8<sup>th</sup> to the 16<sup>th</sup>. To this Century belongs the History of the Council of Trent. The Praises of that History, and of that Authour. Jacobus Augustus Thuanus inserted into his Accurate History the Ecclesiastical affairs of those times, beginning at the year 1546, and ending at the year 1608. which History is continued to the year 1618.*

Lucas Osiander.

**L**ucas Osiander, a Man of no small fame, reduced into a Compendium the Eight first *Magdeburgian Centuries*, and did it so exactly, that he scarce left out any thing that was very necessary to be known. For ( besides the series of the several years) he proposed in a more easie method, what the state of the Church was in all times, from the Birth of our Saviour ; shews how the Doctrine of the Gospel was spread throughout the World : what Heresies arose in the Church, and by what means they were suppressed :  
what

what Persecutions were moved against the Church, and how they were appeased; what *Doctours* the Churches had in all times, and amongst them the Lives of the Bishops of *Rome* are related. The actions of the Emperours of *Rome* also are there described. All which he hath comprehended in a very excellent *Compendium*. But then he pass'd from the VIII<sup>th</sup> Century to the XVI<sup>th</sup> (which the *Magdeburgians* had not touched, for they ended in the XIII<sup>th</sup> Century) and he treats of the actions of that a little more largely; and gives the reason why he did so in his preliminary Epistle, in these words. *But I (saith he) think that there is no age from the times of the Apostles downward, which is more necessary or usefull to be known to pious Men, than that in which we live, especially as to the Church History, which I now set forth; for it contains an account of very great changes both in Church and States, which are such, so great and so many, as never happened before in any Century.*

To this Century belongs the History of <sup>The Council</sup> the Council of *Trent*, which Council was of *Trent*. summon'd in the year 1542. began in the year 1545. continued to the year 1563. the History of which Council, written by *Pietro Soave Polano*, a *Venetian*, of the Order of the *Servi*, a Man of admired Learning; of an exquisite Judgment; of an Indefatigable Industry; and of a modesty and integrity that is scarce to be equall'd; is in

truth of more value than any Gold, I think I may say then any Jewels, and like to out-live the most lasting Monuments. Which commendation is given deservedly to this Historian, by that worthy and learned \* Person, who faithfully translated this History into *English* ( who also was the first person who brought this pretious Jewel into these Western parts, and to the great good of the Church first published it ) and in the preliminary Epistle has thus represented the Authour's Character, and that not without good cause ; for he having had a Learned Intercourse with him, and for some time conversed familiarly with him, knew him thoroughly. Yea the work it self confirms the truth of all this, which was extracted out of the *Memoires* and Commentaries of Ambassadors ; out of the Letters of Princes and Commonwealths, and from the Writings of the Prelates, Divines ; and of the very *Legates*, who were present in the Council ; which Writings had till then been carefully kept, and out of them this History was extracted with so much labour, accuracy, study and fidelity ( as the said most learned and famous Knight has there observed ) that it may equal the best of all the ancient or Modern Histories of that Nature. Neither are you, my *Hearers*, to conceive that this is the testimony of one single Person, concerning either the Work or the Authour : Be pleased then to accept a second and like testimony concerning

\* Sir Nathaniel  
Brent, Kt.  
Master of  
Merton-  
Coll.

cerning both, from the *Latin* Translatour Sir Adam  
also, a person of the same degree with Newton  
the former, and for his great Ingenuity Knight,  
and Erudition of a flourishing Name. who  
writes thus of that Authour. Nor doth he  
stand in any need of my Commendation, his  
Work speaking him a person of an happy In-  
genuity, and of a great and right judgment,  
liberally endowed with all sorts of Learning,  
and abundantly adorn'd both with Divine and  
Humane Knowledge, and that as well Moral  
as Political or Civil, whereby he has attain'd  
a high degree, both of Probity and Sweet-  
ness of Mind. And of the Work it self  
he speaks thus. As to what concerns the  
structure of this History, whether you con-  
sider the things themselves, or his Language:  
and in the things, if you observe the order of  
times, the Counsels, the things done, the  
events; and in the management of affairs, if  
you desire not onely what was done or said,  
should be discoursed, but also in what man-  
ner; and that when the event is told, at the  
same time all the causes should be unfolded,  
and all the accidents which sprung from wise-  
dom or folly: All these, and a multitude of  
other such like things, which the great Ma-  
sters of History require in a good Historian,  
he has performed so fully and exactly, that  
in forming the History of one Council, he  
hath represented all the Perfections of Histo-  
ry; and, upon this account, deserves to be  
numbered amongst the most noble Historians.

Thuanus.

*Jacobus Augustus Thuanus*, a Man of Noble Birth, of great *Learning and Dignity*, and worthy of the principal place amongst the Historians of this Age, as we have observed above, wrote the affairs of this *Century*, as well *Ecclesiastical as Civil*, from the year 1546, to the year 1608, with great exactness; which History we have lately continued to the year 1618.

Vossius.

Besides all these which I have named, the Books of the Learned and Famous *Gerardus Johannes Vossius*, concerning the *Greek and Latin Historians*, will supply the Reader with the Names of a vast number of other both Civil and Ecclesiastical Historians; out of which, any Man that is not pleased with the choice I have made, may choose out others at his pleasure. But thus I think, and that I have spoken enough concerning the First Part of my Method.

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THE  
METHOD and ORDER  
OF  
Reading Histories.

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Part the Second.  
*Concerning a Competent Reader.*

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S E C T. I.

*A young Man is as well to be thought an unqualified, or incompetent Reader of History, as of Moral Philosophy. What things are required to both. The end and scope of Reading. The disagreeing opinions of the most Learned Vossius, and Keckerman concerning this Question.*

**W**E have finished the First Part ;  
in which we have represented  
the Authours both of the CIVIL and ECCLESIASTICAL History.  
And we have made choice of those which  
we



we esteem'd the best of both sorts: and have also shewn in what order they are to be Read. And now in the *Second Place*, we must inquire who is a competent Reader of them. And we shall doe this with as much brevity as is possible. *Aristotle* disputing in the first Book, and third Chapter of his *Ethicks*, concerning the competent and well-qualified hearer of those Doctrines he was to deliver there, concludes thus; *A young Man is not a well-*

Δὲ δὲ πρὸς  
ἀνθρώπους ὡς  
ἐστὶν βέλτιος  
καὶ ἀρεστὴς ὁ  
ἴσθι, &c.

*qualified hearer of Civil Knowledge (or Morality) because he is not experienced in the Actions which concern this life: Because youth being ignorant in judging, doth easily despise good advices, and imbrace bad Counsels, by which it is deluded and deceived. But now if our Master has given a right sentence in this case, what reason can be given why we may not pass the same sentence in our disquisition, concerning a fit and competent Reader of Histories; Seeing Wise Men have observed, that History is nothing but Moral Philosophy, cloathed in Examples?*

In the Hearer of *Ethicks*, or *Politicks*, there is required in the first place *judgment*, *διὰ γινώσκεις*, that he may judge well concerning the Rules of Actions. And in the next place is required a well-disposed Mind, that he may with dexterity endeavour to bring into use the *Precepts* he hath received. And in the self-same manner it is necessary for the Reader of Histories to have

have the faculty of Apprehending whatever Examples he Reads, and judging well of them: And then, that he should have an inclination and propensity of Mind to follow what is Good, and to shun and avoid what is Evil: and of turning all he meets with to his use and advantage. *For the principal end of History is Practice, and not Knowledge or Contemplation.* And therefore we must learn, not onely that we may know, but that we may doe well and live honestly. And therefore there are some Men of very great Learning, who assert, there is hardly any sort of study which seems to require more Sagacity, Judgment, Experience and Prudence, than in reading History, which is the best *Mistress* of Civil Conversation. And therefore I have ever wondered, that *Gerardus Joannes Vossius*, who deserves to be numbered amongst the Princes of Learning in this Age, should, in his Elegant Book (*de Arte Historica*) of the *Historick Art*, stily maintain, that this sort of study is fit for young Men; and reject the opinions, and confute and take off the arguments of *Bartolomæus Keckerman*, and others, who are of a contrary judgment: but if you please you may hear both, first *Keckerman*, and then *Vossius*.

“Seeing (saith *Keckerman*) Histories  
 “contain nothing but Examples of Pre-  
 “cepts; and Precepts are generally deli-  
 “vered in a Method, but examples without  
 “any

*Keckerman*  
*de Natura*  
*Hist. Par. I.*  
*c. 1. p. 10.*

"any Method. Except that which is methodically taught precede, it is a common and a very mischievous error and mistake for youth, which is led onely by the pleasure and delight of History, to begin professedly to read Histories, before it is acquainted with those Sciences and Precepts which are delivered in Order and Method, and with the common places to which all Histories ought to be reduced: Now that this is very preposterous, may be easily understood by thus comparing it with other Sciences; as for example, with *Grammar, Logick, &c.* For as it were absurd for a Man to desire to know and observe the examples of *Grammar, Logick, or Rhetorick*, before he hath learned the Rules of those Sciences: so it must needs be more absurd for one to desire to read seriously and professedly, and to observe Histories which are nothing but examples of *Morality and Politicks*, before he has *Learned the Rules and Method of Morality and Policy, &c.* Thus far *Keckerman*.

*De Arte  
Hist. cap. 5.  
p. 31.*

And now if you please you may hear *Vossius*. There is (saith he) nothing of absurdity (as *Keckerman* pretends) if one should choose to learn Examples before Precepts: for it is very well known that Languages may be very well learn'd without Grammar Rules: and then, saith he, those who are of *Keckerman's* opinion, commit no small error, by not distinguishing between Reading and Writing

an

an History; to which no Man should apply himself if he be not well acquainted with Civil Philosophy. Lastly, he saith, That they confound the naked and simple History of things, with the (ιστερον περιγραψα) Historical Perfection, which inquireth curiously into the circumstances and causes of events. In the last place, he confirms his opinion by the Authority of Quintilian ( a Great Master in the Art of Breeding youth ) who commands Oratours to begin with Histories and Orations. And at the same time doubts not to prefer Livy before Salust; not onely because he is more Candid, and more like Cicero than Salust; but also because he is the Authour of a larger and more perfect History: now he would never have written thus, if he had not thought the most General Histories best for youth. Thus Writes the most Learned Vossius.

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## S E C T. II.

*The Opinion of Keckerman defended. That Tongues are hardly to be well-learned without Rules. That there is a vast difference betwixt Languages and Actions. That Practick Philosophy is necessary, not onely to the Writer, but Reader also of History. Ubertus Folietta, Sebastianus Foxius, and Viperanus, do all seem to be of this opinion. And the most Learned Vossius himself affords us no infirm arguments to support it.*

**B**Ut may we have the liberty of this Great Man (whose judgment is every where else of the greatest Authority with us, and whom, in the things relating to History, we especially value and venerate) to dissent, and in some sort to defend the part *Keckerman* hath taken. It seems therefore to me, that *Keckerman* may thus Reply, In the first place it is not impossible to learn Languages without Rules; but that they may be as well Learned without Rules is denied. We learn to Articulate words, and to form, compound and speak them, by Hearing, Use and Discourse, without Precepts or Rules. But then to Adorn our Speech, and artificially form an Oration, is scarce, or rather not at all possible, without the assistance of Rules and Precepts. And besides, although one may

may learn to speak ( of what Language soever he were ) without Rules, yet he will never be able to judge of the exactness and propriety of Speech, and to give the reason of it, without them; nor indeed to speak well, or elegantly. But then those things are best learned, of which we have a perfect knowledge, where we can give an account of the Reason of them, as *Aristotle* our Master teacheth us. *Ethic. Li.*

And besides all this, there is another judgment to be made upon Languages, than there is upon Actions, whether we are to imitate them, or to compare them in our mind by Contemplation. Use directs and corrects our Speech; but it is the Rule and Precepts of Living well which are to govern our Actions. The Custome of the place ( *which is never fix'd* ) governs our *Seneca E.* Language: But then we know our *Acti- pist. 114.* ons are to be temper'd, with respect to Honesty and Turpitude, and to be examin'd by the Precepts of Law.

*Secondly.* Neither is the opinion of *Vossius* altogether to be approved, in that he holds, that *Practick Philosophy* is necessary for a Writer, but not for a Reader of History. For why not? Do we not affirm, that the same end is common to both of them? the design of the one being, that he may from examples learn the way of Living well; the other's, that he may also by Examples teach that way: Is it not the scope of the one, that by describing

scribing the Accidents that have attended the Lives of others, he may insinuate wisdom into Men? And is it not the scope of the other, that by reading and observing those events, he may attain to prudence? It seems to be exactly thus to me at least; and not to me onely, but to many others, and those not unlearned men. If you please, let us hear one or two of them.

De scriben-  
da Hist.  
penult. p.  
954.

*Moral Philosophy and History* (saith Ubertus Folietta) are two faculties which respect the common Good and Utility of Men; and which direct them in the way to a blessed life; and fit them for the preserving and improving Civil Society: And therefore these two faculties have divided this work between them, so that the first forms the Minds and Manners of Men by Disputes and Precepts; and the latter by usefull Examples and salutary Admonitions, teaching and advising them what to follow, and what to flee in the course of their lives: by whose Examples Men should govern and form their Actions and Counsels; and sets before them the ends and events which usually wait upon good and evil Counsels; by the knowledge of which, Men may be engaged in the love of Vertue, or call'd off from Lewd and Wicked courses. Sebastian Fox also, a Man of a celebrated judgment and eloquence in his time, doth manifestly dissent from the great Vossius in this point. For he in his Book *de Institutione Historie*, writes thus. *How shall you ever be able to know or judge of the Art or Elegance, not onely*



only of an History, but of any other thing that is well written; if you know not what that art is, or what is rightly and well done? those things you inquire of are not to be understood, but by Learned and well-instructed Men; for he that would accurately read a History, must first know how it ought to be wrote, &c. and presently after he subjoins the reason. Because Artificers and Learned Men, and not the ignorant and unexperienced, are able to know what is Artificial and Learned. And therefore (saith he) let Reading be attended not only with a natural, but also with an acquired judgment, and with an erudition that is not mean or common. Nor does Johannes Viperanus dissent from Fox, as these his words demonstrate (who was also a Man of good Learning.) It is (saith he) the work of a great Man, to collect by his reading the true fruits of History; that is, of one who perceives the Divine and Humane reasons of things; who can cull out the best instructions of Manners, who measures the Actions of others by the same rules of Honesty by which he lives himself, who is well acquainted with places; who has a strange knowledge both of virtues and vices, and in whom there are great treasures of Learning and Erudition, &c. and a little after this. He that can join the Precepts of Morality with the Examples, shall reap great advantages from the reading of Histories, and shall thereby attain to perfect and absolute wisdom.



*Ars Histo. c.*  
5. p. 23.

Yea, the very Conclusion which the Learned *Vossius* makes ( in the said Fifth Chapter ) concerning the principal use of History, seems to be of great force, for the confirming our opinion; for thus he writes. *Therefore (saith he) we must thus determine, that the very principal fruit of History is to collect from Similars and Contraries, what is expedient for the Publick, and for every Person in Particular: for he that will be wise, must be carefull to observe, or as the Greeks express it, be inquisitivus, that is, a person that dwells upon, and deeply inspects any thing. Which because Children and Ignorant Men can never doe, they must of necessity want the principal fruit of Reading Histories, from whence it may more than probably be concluded, that they are less fitted ( than others ) to be the Readers of Histories. Yet I will not deny, but that Children, and Men of little or no Learning, may reap some small advantage from the Reading of Histories; that is, Pleasure and Delight; or may perhaps, by remembring some pretty Stories, please others by the handsome telling them ( if they be persons of more than ordinary natural wit and ingenuity, and have the Knack of expressing a thing well and pleasantly, which yet is very rarely found in a very tender and immature Age. ) But then as the same *Vossius* observes, They*

*but*

*De Arte*  
*Histo. c. 5.*  
p. 30.

*are to be esteem'd a sort of ridiculous silly people, who read Histories for no other end,*

but that they may divertise themselves, and lay up a stock of Chat for entertainments and common meetings. Let such People, in good time, besake themselves (they are the words of *Justus Lipsius*) to their *Amadis of Gaul*, or to *Hugo Burdagalensis*; or if they have a mind to seem more learned to *Heliodorus* his *Ethiopick Romance*; or to the noble Sir *P. Sydney's Arcadia*, or *Barclay's Argin-*  
*nis.*

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### S E C T. III.

*Vossius* his third Argument against *Kecker-*  
*man* doth hardly seem to be strong. That a naked relation of an Affair doth not satisfy a prudent Reader. Which is proved from *Ludov. Vivis*, *Dion. Halicarnassaeus*, and *Vossius* himself. That the Reading the same Histories by a Child, and by a Man of Learning, is very different.

**T**O Proceed, the Learned *Vossius* seems to me to be deceived in the third place, where he saith we confound the simple relation of things, with that which he calls the *ιστορικὴ περιγραφή*, the *Perfect History*. In that as I have said, we grant Children and Youths may be able to read the naked and simple relations of things, and the Accounts of great Actions, and may, without much difficulty, understand the description of Places. But then we

Lib. 5. de  
trad. Disc.  
p. 352.

ought to remember, that *Antiquity* esteem'd these sorts of *History* as but little better than fables ( I use *Vossius* his own words ) because from such *Accounts* there was little other advantages to be reaped besides those of *Pleasure*, no more than there was from *Fables*. But the Reader we are now forming, ought to look beyond these things: for our end is not *Pleasure*, but improvement, and that which is the ultimate end of all *Histories*, that he may be taught to live well, and happily. That Learned Man *Ludovicus Vivis* speaks very well, and appositely to our purpose. And now (saith he ) we are acquainted with *History* in some degree, that is, as far as is necessary to the institution of youth: (viz.) as to the order of times, and the knowledge of the Names of Famous Men: But now it is to be more exactly and fully known, because it may be much better understood by Men, who have attain'd some degree of experience, that it may be applied to the advantage of our Lives, by the use of Reason and Judgment: as that nourishment is diffused over all the Body, by the Natural Heat by which a Man is sustain'd, and Life prolong'd. And therefore we say, our Reader cannot be satisfied with a naked account of things. But as *Dion Halicarnassens* expresseth it, Ἀπὸ τοῦ ὅτι ἐκείνους καὶ τὰς αἰτίας ἐστὶν ἡ γνώσις, καὶ τὸς τῶν πραγμάτων καὶ τῶν ἀνθρώπων καὶ τῶν πραγμάτων. Every one desireth to see the causes of Actions, and after what manner they were done, and

Lib. 5. An-  
tiq. Rom.  
an.

and the very minds and designs of those who were the Actors in them. These very words, and many others to the same purpose, are cited out of, *Halicarnassaus*, by that Man of much Learning, *Vossius*, where he Learnedly proves, that the expression of the great Poet, in his Second *Georgick*,

*De Arte  
Hist. c. 15.  
p. 80. & 81.*

*Felix qui potuit rerum cognoscere causas.*

*Happy is he who sees the Cause  
Of things, and understands their Laws.*

Has its place, not onely in Philosophy, but in the Writer and Reader of an History; and at last, about the end of that Chapter, he concludes thus; *And in truth, if the Causes, Counsels and Manners of Actions are omitted, there is rather a Fable told, for the entertainment of Children, than an History written for the use of Men, as Sempronius Asellio saith in \* Agellius.* And now let the Learned *Vossius* tell me, whether Children mind these things? Do illiterate and ignorant Men inquire after these secrets? Or to what end should they be taught them, if they are not able to judge of the causes, counsels and circumstances of Actions; or to accommodate them to their own advantages? some body very neatly express'd this by this simile; As Girles gather Flowers onely to please their eyes and senses: Whilst *Apothecaries* consider the health of Men and Medicines, and to that purpose onely

\* *Lib. 5. c. 18.*

onely, collect the Leaves, Flowers, Roots, and smallest Fibers of Plants; so Children play with Histories, as they do with Tops and Chess; and when they see or hear of any great Actions, rejoice at them as new and strange things, or are affrighted at them; but then those that are a little versed in Arts, and adorn'd with something of experience and judgment, will in the reading of History, pass by very few things without observing them. These onely use to reflect on the Divine Institutions, to observe Humane Law, to weigh all Counsels, and note all Events; and with great profit and pleasure, to refer all Domestick, Publick, Warlike, or Peaceable Transactions or Events, to the use of Civil Society and Prudence: And this with *Kockerman* is to read Histories; and such a Reader he requires, to wit (that I may use his own words) *One whose business it is to read, and observe Ethick, Domestick and Politick examples, with the greatest care imaginable. But then (saith he) whoever shall attempt this before he understands the method of Moral, Oeconomick and Politick Precepts, &c. may very justly be taken for an absurd person.*

## S E C T. IV.

*The Argument Borrowed from Quintilian  
consider'd, and an Answer made to it.*

**I**N the last place, the passage cited out of *Quintilian* seems not to me to be of any force against the opinion of *Keckerman*. Because it is apparent, *Quintilian* is onely there teaching, by what Authours the *Styles* of Children may be best form'd. And that by the conduct and assistance of the Master of Rhetorick, or Tutor, rather than by the private reading of the Scholar himself. For, Chapter the V<sup>th</sup>, he saith, *It will be of great advantage to Children, if the Schoolmaster enlighten their understandings more, by the reading of Orations, than of Histories.* And there presently shews excellently what is the duty of the Rhetorician on this account. But then in the VI<sup>th</sup> Chapter, which is cited by *Vossius*, he shews more fully, what choice of Authours should be made: For, saith he, *without prudent election, it will be dangerous to take any Authour; the best and most candid, who have a lovely Copia and Clearness, such as Livy and Cicero are, ought to be chosen, as he thinks.* And then he shews what Authours ought at first to be avoided, which yet when they have attain'd a firmness and maturity of judgment, may safely be allowed them. We

answer then, that it is quite another thing to form a *Style* or *Language*; or as *Fabius* expresseth it, to Polish the *Phrase* of a Person; and to gather, note and lay up seriously, and professedly, *Moral*, *Oeconomic*, and *Politick Examples*, that the Reader may thereby be enabled to act prudently, and to form his Life by the Rules of Vertue. Now the first of these was the whole design of *Quintilian*; the latter was no part of his thoughts. And therefore he recommends the reading of *Oration*s to the young *Rhetoricians*: and perhaps also the *Discourses* of *Historians* are by him more regarded than their *Narratives*; because in them he affirms *Livy* to excell. For he saith, that *He is of a very great sweetness and candor in his relations; But in his harangues or speeches more elegant than can be express'd.* But now if any Man thinks otherwise, and will needs believe, that the design of the *Oratour* there, is to exercise his young *Scholars* with the contemplation of things; and that he designs to furnish him with *Examples* (*which are in every kind the most Powerfull of all causes*) and which he may afterwards apply, as occasion shall require: then we answer in the second place, that *Quintilian* requires this to be done, by the conduct, direction and judgment of the *Master of Rhetorick*; whose business he makes it to shew, the excellencies and faults, not onely of the *Language and Phrase*, but also of what is done

Quint. l.  
10. c. 5.

done or spoken, as you may reade, *Lib. 2. Chap. 5.* And now if the Master goes before, illustrates and unfolds the Authour, who can doubt that Historians may not be of great use to Children of no great age? and yet even there, in the opinion of *Quintilian*, the most easie and plain Authours, such as *Titus Livius* is esteem'd to be, are to be preferr'd; and yet even here too, for the intire understanding of him, he conceives a good proficiency is required, as he saith in his *VI<sup>th</sup> Chapter.*

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S E C T.

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## S E C T. V.

*The Opinion of Simon Grynaeus on this account approved; and it is more largely shewn who is a competent or well qualified Reader. It is at least requisite that the Reader have a taste of Moral Philosophy. And also of Chronology and Geography, which are the two Eyes of History. And some knowledge of other Arts is also necessary.*

**A**ND therefore I should rather chuse to hear *Simon Gryneus*, and be of his mind, who Exhorting the Readers of History, bespeaks them in this manner: *It befits a man (saith he) to come so much the better provided to the Reading of History, because it is replenished with great plenty and variety of excellent fruits. And seeing it is attended with the same difficulty to judge well of ones own as of another's life; Nor can any man rightly Contemplate the Life of another man (though we are all wonderfully quick-sighted there,) who cannot prudently govern his own, it follows that there is great difficulty on both sides, and that many things are required before we undertake that work, and that we ought not onely to be tinctured with Civil prudence, but also to be fix'd as to the purpose and course of our lives; unless we are willing to Roll up and down, and be for ever led by vain and deceivable Spectres.*

And

And therefore we (to conclude this Chapter) say in the first place, that it is absolutely necessary that the Reader of Histories be studious and diligent, serious and attentive, constant and steady. Whereupon Quintilian thus speaketh. For a great while *Lib. 10. c. 1.* none but the best, and such as will not deceive a man are to be read, and that with the diligence and care almost of a Writer; nor is it enough to re-examine the Authour again by parts onely, but the whole book is intirely to be read over again attentively and seriously, &c. for as one said well of old, Whether thou readeest any thing thy self, or hearest another, let not thy mind wander, but force it to dwell there, and to do the business in hand, and not other things: for you may be assured you lose both your time and your pains, if you do not (seriously) attend what you reade or hear.

Lastly, Let the Reader be constant and steady in his Readings, for a constant and certain way of Reading is advantageous, for the desultory and running way of Reading affords small improvement. Let us hear Seneca in this point: If you will (saith *Lib. 1. ep. 2.* he) carry any thing along with you, it is necessary to stay upon and be nourished with some certain and fixed Authours, which may seat themselves in your mind so as not to be easily lost. And therefore Strophannus Prætorius gives *Tract. de Form. Studii, p. 31.* here very good advice. Let young men (saith he) remember not to desert the Reading of any Book before they have read it through and do clearly understand it; for some are so delicate,

or

or soft and nice in their Reading of Authors, that when they have privately taken a Book into their hands, and run over two or three Pages, presently they lay that by and begin to read another Book, and so never go through with any thing. Now this nice way of Reading, though a man be very diligent at it, yet as to the gaining any true and solid Learning, it is of No use at all.

In the next place we approve our Reader so much the more if he has had a taste of Practick Philosophy or Morality, the necessity of which qualification may be easily apprehended by what is said above. In the next place, if he has some degree, at least  
*Chronology.* of knowledge in *Chronology*, that is the Successions of Times and Ages: So that he is acquainted with the Series and Order of them, and can inclose as it were in certain Limits, the Empires, Wars and Events he meets with in History. That great Man *Josephus Scaliger* calls this the *Soul of History*, without which it cannot breathe or live: by others it is call'd the *Right Eye* of History: by others the *North Star*, which governs and directs the Reader whilst he Sails on the vast *Ocean* of History, that he may the more certainly and quickly, and with the greater delight and improvement arrive at the *Port* he designs by his Reading; for he that without the Order of times thinks he may understand Histories, will find himself in the end as much disappointed, as if he should attempt

tempt to pass the Windings of a great *Labyrinth* without a Thread or Conductor.

But we attribute to History a left Eye too, that is *Geography* or *Topography*, with *Geography*. which, if the Reader be not in some degree acquainted, he must of necessity lose much of the pleasure, yea and of the advantage or utility of his Reading, and will scarce be able to attain a clear and perfect knowledge of the things related. For who is so ignorant in History as not to understand how much light is given to the Reader by the circumstances of the place in which any thing is done? Let him therefore be Master of the Common Divisions of the Globe of the Earth; and let him know how to distinguish the Parts of the World, and how they lye; Let him also know the Provinces or Kingdoms in each part, and at least the Principal Rivers, Mountains and Towns; for as to the more exact knowledge of small things, we hardly judge it necessary to our Reader. Lastly, If he be in some degree also acquainted with other Arts, and has some experience of things, we shall then say that he is indeed *a competent and well-prepared Reader of History*. And these things are sufficient to be spoken concerning the second Part of our Method.



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OF THE  
ORDER and METHOD  
OF  
Reading Histories.

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Part the Third.

*Viz. Of the Manner of Collecting the  
Fruits of History, Or, of the Use  
of the Reading Histories.*

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S E C T. I.

*The last Head of what is to be handled proposed.  
The Council of Ludovicus Vivis concerning  
those things that are to be Noted in the Rea-  
ding of Histories. The Custome of Augus-  
tus Cæsar in his Reading Histories. What  
things are found in Histories worth Noting,  
and of what Use they are.*

**T**HE third Head yet remains, which in  
the beginning we resolved to treat of  
in the last place; and that was, what in our  
Readings

Readings we should elect, and how. And this I might easily pass over if I did onely propose the Rules *Ludovicus Vivis* has given to be observed by all. For he teacheth us what is to be observed in the Reading Histories, in these words. *In Reading Histories* (saith he) the first thing to be observed is the Order of times, and in the next place all Words and Actions which will afford any example for the imitating what is good, or the avoiding what is evil. Wars and Fights are not so accurately to be considered as teaching us nothing but the arts and ways by which we may hurt one another; it is also lightly to be regarded who took Arms, who were the Generals, where they fought, who was beaten, and what was done to them; nor are these things to be read or written in any other style than that of Great ROBBERIES, as indeed for the most part they are no better, excepting onely those Wars which are begun against Thieves, which I wish were more usually done amongst Christians; it will therefore be better and much more fruitfull to fix our minds upon the affairs of the Gown, and to Note what things are famously and wisely done in relation to any virtue; what is basely and cruelly done as to vices; what event followed; how happy the ends of good Actions proved; how sad and calamitous those of leud Actions: Then the Speeches and Replies of men of great Sense, Experience and Wisdom, and especially those which according to the Greek word are call'd Apophthegms. Counsels also, and the Causes why any thing was undertaken,

dertaken, done or spoken, and especially the Counsels of such men as have excell'd others in Honesty, Wisdom and Learning; as for example the Philosophers, and the best of Men the Saints of our Religion; that we may not onely know what has proceeded from great agitations of minds, but what hath come calmly from the force of the mind and judgment; for indeed it is an unworthy thing to commit to writing the Operations of our affections, and not those of our Reason and Counsels. These Prescriptions are given us by that Learned Spaniard. It would be a shorter work yet if I should onely propose to our Student in History the Example of Augustus the Emperour for his imitation, of whom Suetonius writes thus. *In perusing* Suet. l. 2. *the Greek and Latine Histories, he did not* c. 8. *pursue any thing so much as the Collecting those Precepts or Examples which were salutary and usefull to the Publick or to private men; which transcribing word for word, he very often sent to his Domesticks, or to the Governours of Provinces, or Armies, or to the Magistrates of the City, as any of them had need of an Admonition.* But we shall make the Use of Histories a little larger, and yet shall not be over prolix neither. For as we have observed above frequently and truly, History is a treasury of very many and different good things: For in History you will find some things which tend to the increase of Learning, others of Prudence, other things you may observe which tend to the improve-



ment of the Language, and which do contribute to the perfecting the Faculty of speaking well; and, lastly, other things which tend to the well forming the Life, and to the polishing the Manners.

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## S E C T. II.

*Two sorts of Learning to be gathered, Philology and Philosophy: under either of these there are several Species contain'd; in what Order these are to be disposed, and of what use they are. That many have written concerning the Forms of Common Place-books.*

*Philological.*

**T**Herefore we say there are two sorts of Excerpts in the whole, which are especially to be observed by the Reader. *Philological and Philosophical.* Under the *Philological* we rank not onely all those Observations which concern the Elegance of Speech, the Politeness of the Language and Style, and the Propriety of Words; but also the ancient Customs, all their Rites, Ceremonies and Solemnities, of what sort soever they are, and their Sacred and Civil plates and actions, and the *Series* of the Monarchies and principal Kingdoms in the World, and the Beginnings and Migrations of Families, the Rites and Depravations of Religions; the Building of Cities, and the Leading of Colonies; all Magnificent

cent Works, vast Treasures, immense Powers, and stupendious Prodigies; yea to this head we reduce all those things in general which the *Greeks* styled *ἀξιομνηστέα*, worthy to be remembered, as being read with some degree of wonder.

Under the other Head (that we may speak it briefly) viz. that of *Philosophy*, *Philosophi-* we comprehend all those Words, Actions *cal.* and Counsels, or Events of things which History so plentifully supplies its Readers with, which may be a sort of Monitors for the governing and regulating the Lives of Men in publick, and private, in Peace or War. In which Observations the Characters of men are not to be neglected; for as a clear relation of the Counsels and Events of things encreaseth, and confirms Polity and Civil Prudence; so good descriptions of Persons are a kind of Monitors, and by being frequently imprinted upon our minds, cause us to remember who we should be like, and who not. These things, I say, in reading are to be observed, and excerpted or transcribed, and to be disposed in order into certain Common places; by reading frequently the titles of which, we may as by a kind of Wax-Images (as a Learned Writer expresseth it) help, excite and irritate our cold and languishing Memories. From whence we may, as occasion requires, furnish our selves with salutary counsels, and infinite variety of like and unlike, equal and unequal Examples; and may clear-

ly perceive what is to be done, or not done, spoken or concealed; and may thereby foresee the Events of things, perceive their Causes, and by remembering those Evils that are past, provide Remedies against those which are coming upon us. I should be too long if I should here attempt to describe the Form of Common Place-books, or describe their Methods, or give an Index of all those Heads which occur in History: and besides, this is already done by *Bodinus*, *Burerus*, *Glaferus*, and many others, but with great exactness by *Bartolomæus Kerman*, in his *Apparatus* to his *Præctick Philosophy*.

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S E C T. III.

*A various Method of chusing and reserving  
for use the best things shewn out of Annæus  
Seneca.*

**A**ND yet possibly the way of chusing,  
and bringing into use those things that  
are worth the taking notice of may to some  
seem a thing of great value and use if I pro-  
pose it shortly, and yet I will not do it in my  
own words, but in *Seneca's*; and O how  
great a Man was He! *You are not* (saith he)  
to wonder that all men out of the same matter *Epist.*  
Collect what is usefull to their several Studies; *CVIII.*  
*the Oxe seeks for Herbs, the Dog for an Hare,*  
*and the Stork for a Lizard in the same Mea-*  
*dow. When a Philologer, or Grammarian, or*  
*a Philosopher takes up the Works of Cicero,*  
*each man applies himself to that which is his*  
*proper study. The Philosopher wonders that*  
*so much can be said against Justice; when a*  
*Philologer reads the same passage, he observes*  
*that two of the Kings of Rome are mentioned*  
*there, one of which had no Father, nor the o-*  
*ther any Mother. For there is a doubt con-*  
*cerning the Mother of Servius, and the Fa-*  
*ther of Ancus, who yet is call'd the Nephew*  
*of Numa. Presently after he observes that*  
*Romulus perished during the time of an E-*  
*clipse of the Sun; and that there lay an Ap-*  
*peal from the King to the People. When a*  
*Grammarian opens these Books, he enters in-*

to his Common Place-book, that Reapſe is uſed by Cicero for Reipſa, and Sepſe for Seipſe, and ſo he paſſeth to thoſe things which the cuſtome of the times hath changed, as that Cicero calls that the Calx, which was afterwards called the Meta, in this Phraſe of his, Quoniam ſumus ab ipſa Calce revocati: thus Seneca. And much more to the ſame purpoſe moſt elegantly, and as to our buſineſs which we have now in hand moſt appoſitely and pertinently.

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## S E C T.

S E C T. IV.

*The manner of Excerpting illustrated by Examples. And first as to Philological observations out of Vell. Paterculus. The Births and Deaths of Great Men to be observed. A three-fold Elogie of Cato the Elder. His Death. A disagreement concerning his Age. His hatred against Carthage. The building of Corinth; its duration, and an Age fatal to Great Cities. The Reasons of Ancient Sir-names. The differences of the Roman Citizens. That critical observations ought to be entered under the Philological. That Scipio may be call'd, not onely a favourer, but an encrease of Learning; against the opinion of Lipsius in that point. His Praise. A two-fold Leisure. What Dispungere signifies; and whence it is derived; and what things are said to be Expuncta. An example out of Tacitus. Primores Civitates; What. That the Optimates were the best of the Nobility. Who were call'd Principes. Consules, Exconsules, Exprætores, &c. The distinction of the Senators into Patricians, Conscripti and Pedarii; Whence they were so call'd.*

**B**Ut yet I will add here, out of my own stock and observation, a few examples, that I may teach my *Hearers* what I would have them doe, by what I my self have

Philological  
Examples.

have done, and so I may set before them the practice of my Precepts. I will therefore in the first place represent to them some Philological Examples, the subject of which observations I shall borrow from *Vellejus Paterculus*, and that without scarcity. *Vellejus*, lib. 1. c. 13. writes thus; "Three years before *Carthage* was Rased, *M. Ca-*  
"to was a perpetual mover of its Ruine,  
"who died that year *Lucius Censorinus*, and  
" *Marcus Manlius* were Consuls. In the  
" same year *Carthage* was destroyed by *Sci-*  
"pio: *Lucius Mummius* totally Rased to  
" the ground *Corinth*, 952 years after it  
" was built, by *Aleres* the Son of *Hippotis*.  
" Both Generals were honoured with the  
" Names of the Nations they had Con-  
" quered; one of them being call'd *Afri-*  
" canus, and the other *Achaicus*. Nor did  
" any New-Man, before *Mummius*, obtain  
" a Sirname by his Valour. The Manners  
" of the two Generals were very different,  
" and their Studies contrary; for *Scipio*  
" was so great a Lover, and Advancer of  
" Learning, and all sorts of Erudition and  
" Elegance, that he ever kept with him *Po-*  
" lybius and *Panatinus* (two Men of great  
" Ingenuity) both at home in times of  
" Peace, and abroad in times of War: Nei-  
" ther did any Man divide the intervals  
" of his business with greater Art than  
" *Scipio*: for he was always employ'd in  
" the Arts of War or Peace; being ever  
" handling his Books or Arms, and exer-  
" cising

"cising his Body in Martial dangers, or  
 "his Mind in Learned Sciences. *Mum-*  
 "*mius*, on the other side, was so extreme-  
 "ly Ignorant, that when he was bargain-  
 "ing for the transportation of the Pic-  
 "tures and Statues which had been made  
 "by the best of the Ancient Artificers in  
 "both kinds, into *Italy*, he caus'd the Sai-  
 "lors to be told, That if they suffered  
 "them to be lost, they should pay for the  
 "new making them. And yet, *O Vinici*,  
 "(saith *Vellejus*) I do not doubt but you  
 "will think, it had been more for the  
 "interest of the Commonwealth, that we  
 "had still remain'd thus ignorant of these  
 "*Corinthian* Works, rather than to have  
 "overvalued them as now we do; and  
 "that this folly of his was more consist-  
 "ent with the Publick Good than our  
 "skill. Thus runs the 13<sup>th</sup> Chapter of  
 the first Book of *Vellejus Paterculus*: in  
 which there are many things worthy of  
 a *Philologer's* observation. As first the time  
 when the great *Censor*, *Cato*, died, for we  
 should ever think the Births and Deaths  
 of Great Men worthy of our observati-  
 on. But then how great a Man this *Ca-*  
*to* was, may be known from the three-fold  
 Elogie attributed to him by *Pliny* the El-  
 der; for thus he writes of him. *Cato*, 27.  
*the first of the Porcian Family, is thought to*  
*have attain'd three of the greatest things a*  
*Man is capable of, being an excellent Com-*  
*mander, a great Oratour, and a wise Sena-*  
*tor.*



Li. 39. c.  
40.

tour. And there is a noble Commendation of him in *Livy* his History, which you may see: the year of his death also is set down, which was the 604<sup>th</sup> year of the City of *Rome*, in which *L. Marcius Censorinus*, and *M. Manlius* were Consuls, three years before the Rasing of *Carthage*, which *Cato* so eagerly desired, and which happened in the 111d year of the CLVIII Olympiad; if we follow truth, and the Asserter of it *Eusebius*; that is, according to the computation of *Scaliger*, Anno Mundi 3804. As concerning the Age of *Cato*, there is a small disagreement betwixt *Cicero* and *Titus Livy*; for the first of these saith he lived to the XC. year of his Age, and the latter seemeth to say, that he did not survive the LXXXV<sup>th</sup> year of his Life.

*Cicero* in  
*Carone*  
*Maj.*  
*Livius*, l. 39.  
c. 40.

Nor is it to be passed by without regard, that he was a perpetual instigator of the Ruine of *Carthage*, as is affirm'd by *Vellejus*, with whom *Florus* doth agree in this particular. *Cato* (saith he) ever

Lib. 2. c.  
15. Vide  
*Cic.* in *Cat.*  
*Majore.*

pronounced, with an implacable hatred, that *Carthage* was to be Rased, even then, when It is very he gave his opinion in any other case what-Remark-  
able, that from the Ruine of *Carthage*, the Civil Wars of *Rome* took their Rife, which ended in the Ruine of the Roman Commonwealth, as is observed by the great Historian *Salustius*, in his Preface to the *Catiline* Conspiracy. And in *Utica*, a Town belonging to *Carthage*, *Cato* Minor, the last Great Man of this Name, perished in those Wars. God punishing the jealousy and perfidy of the Romans, and the implacable hatred of this Great Man, by their own Methods; to teach all States and Princes, the folly of such fine-spun, but unjust Politicks.

forever :

soever: and Scipio Nasica, that it was to be preserved. But then this consideration is rather *Philosophical*, or *Political*, and belongs to another place, where the causes of these contrary Advices are to be enquired into, and which of them was the more prudent.

In the second place, the *Philologer* will observe the Age and duration of the City of *Corinth*, and the time in which it was built: for it continued, saith the Historian, 952 years. And it was destroyed in the same year with *Carthage*; that is, in the year of *Rome* 607. *Anno Mundi* 3804. therefore it was built *Anno Mundi* 2852. about 300 years before the Olympiads, in which time *Samuel* the Prophet and Judge of *Israel* flourished. In the third place, he will observe not onely when, but who was the Builder of this City; *Vellejus* tells us, it was *Aletes*, the Son of *Hippotis*. *Josephus Scaliger*, in his *Eusebian Animadversions*, saith, that *Vellejus* trifles here; for *Apollodorus* saith, it was first call'd *Ephyra*, and that it was built by one *Sisyphus*, who lived about 60 or 70 years before the times of the *Trojane Wars*. And that consequently the *Origine* of this City was to be placed much higher. But *Pausanias* saith, the Name was changed in honour of *Corinthus*, the Son of *Jove*. And that some Generations after that, *Aletes*, the Great Grandchild of *Hercules*, led an Army of the *Doricks* against the *Corinthians*, and obtain'd that Kingdom, which his Posterity  
(as

pag. 30.

( as *Pausanias* saith ) enjoyed after this , five Generations. In the Fourth place he will observe, that this Age was, in a sort, fatal to great Cities. For to speak nothing of *Saguntum*, *Syracuse*, *Numantia*, and others; besides those two Eyes ( as

\* De Natura Deor.  
l. 3.

\* *Cicero* calls them) of the Sea-shore, *Carthage* and *Corinth*, which were both put out in one year : *Thebes* in *Bæotia*, and *Chalcis* in *Eubœa*, were both taken by the *Romans*, oppress'd, subverted and ruin'd. Whence the Philosopher concludes, that Cities and Commonwealths have their Periods and Determin'd times, and much more Men.

Vide Senecæ, Epist.  
92.

But then this consideration which this place affords, is Moral too as well as the former; that is, that Periods of VII hundred years, have, for the most part, brought great changes to Kingdoms, and Commonwealths. Of which you may see more in *Bodin* his 4<sup>th</sup> Book *de Repub.* and *Pencer* *de divinatione*, lib. VI. Of which Doctrine, there was an ill use made in the time of the Holy League in France, as *Thuanus* acquaints us.

Cap. 1. 2.

In the V<sup>th</sup> place, whereas he saith, the two Generals, *Mummius* and *Scipio*, were honoured with the Names of the two Nations they had Conquered, and the latter was call'd *Africanus*, and the former *Asiaticus*; from hence, I say, we may observe the Ancient Custome of giving Sir names, and the reason of it both amongst the *Grecians* and *Romans*: for they took them from

from their Actions, from the shapes of their Bodies, from some peculiar Vertue or Vice, and from some notable Accident or Fortune : So *Tarquinius* the Second was Sirnamed *Superbus* the Proud, from his Pride and Contempt of others. *C. Martius* from the taking of *Coriola*, was call'd *Coriolanus*; *Manlius* was call'd *Torquatus*, because he slew a *Gall* in a Duel, who challeng'd him, and took a Chain from him, and put it about his own neck. So the Sir-names of 1. *Soteris*, 2. *Callinicus*, and 3. *Gryphus*, signifie the first to have been a Saviour, the second to have obtain'd a glorious Victory, and the third to have had a Hooked, or Roman Nose (as we call it) of which you may see *Appian Alexandrinus* in his Preface. *Plutarch* in his Life of *Coriolanus*, and *Alexander ab Alexandro*, lib. 1. c. 9. And from hence also some Political observations might be rais'd, which I will for the present omit.

In the VI<sup>th</sup> place the *Philologer* will observe from this remark, that *Mummius* was the first of the *New Men*, who merited a Sir-name by his Valour; that the Roman Citizens were discriminate into three orders, the Nobles, the *New Men*, and the *Ignobles* (or *Plebeians*;) for those who had the Images of their Ancestours, were Nobles; those who had onely their own Statues, were *New Men*; and they who had neither, were call'd *Ignobles*. And now

now in the remainder of this Chapter, is contain'd the comparing of *Scipio* and *Mummius*; in which is initiated, both their Manners, Tempers and Orders, or ways of Living; all which, together with the observations which spring from thence, are to be referred to the other head of Philosophical Observations, to which they are here to be left: But then as to the Critick Observations, if there be any, they are not to be omitted: for all these, and whatever concerns *Grammar* and *Rhetorick*, and all other observations of the like nature, do belong to *Philologie*: and therefore I cannot here forbear shewing, that I do wholly dissent from *Justus Lipsius*, the Prince of Criticks, who will not allow *Scipio* to be call'd here [*omnis doctrina Auctor*;] *An Improver of all sorts of Learning*. For, (saith he) *this is too great a Commendation for Scipio, and therefore I would write only* [Fautor] *A favourer*; for that better befits a Great, and a Military Man: to which I reply (*O Lipsius!*) there is no need of a change here: For it was well deserved by him, because he (with a very few others) is reported to have first brought all sorts of Learning into the City of *Rome*: And why may we not conjecture, that *Polybius* wrote his History, and *Panetius* his Books of Offices, at the instigation of *Scipio*? Will any Man say, that this conjecture is absurd, when *Vellejus* himself writes they were his perpetual Companions? and when also

also the writings of *Terence* are ascribed to *Scipio*, as *Fabius* testifieth ? and when *Donatus* saith, there is a strong report that *Terence* was assisted by *Laelius* and *Scipio* ; to which may be added what *Veljeus* subjoins here. [ *Whenever he obtain'd any respite from the Affairs of the State and Camp, he exercised his mind in Learning :* ] for from this very passage, that Praise of *Scipio's* is made more probable, and indeed is not to be thought too great, as *Lipsius* thinketh. Nor is this Elogy too great neither for a great or a Military Man. For you see what *Cornelius Nepos*, or *Æmilius Præbustus* say of *Hannibal* ; This Great Man ( saith that Authour ) though he were distracted with such great Wars , spent some part of his time in Learning ; for there are some Books extant which he wrote in Greek : and in those to the *Rhodians* he writes the History of the Actions of *Cn. Manlius Vulso* in Asia. And,

In the last place, the *Philologer* will observe the Elegance and Propriety of his words, his ingenious Allusions, and his apt and clear Translations, as in these words ; *Neque enim quisquam hoc Scipione Elegantius intervalla negotiorum dispunxit.* For whether he alluded to that of *Cato*, in the beginning of his *Origins* , where he affirms, That there ought to be an account given, not onely of the Actions of Famous and very Great Men, but also how they spent their times of leisure and repose : or whether he reflects

reflects upon that expression of Scipio's, when he said, *Se nunquam minus otiosum esse, quam cum otiosus; neque minus solum quam cum solus esset.* That he was never less idle than when he seemed to be so; nor less alone, than when he was so. Now Vellejus seems to me to have here very elegantly taken in, and expressed both these Elogies. Which that it may more clearly appear, the Philologer will observe, that there is a two-fold leisure opposed to business and labour; one of which is perfect sloth and idleness, without any action; the other is very active. And this place, saith Scipio, was ever for the latter sort; for in his leisure and times of rest, he was never careless of the Publick Affairs, nor gave himself up to idleness; but either thought of his business, or entertained himself with Books, or the conversations of wise Men. For this is the meaning of that phrase (*Intervalla negotiorum, otio dispungere.*) The last word of which is borrowed from the usage of Men concerned in pecuniary affairs and accountants, as the Philologer will presently observe. And signifies the balancing or comparing what is received with what is paid: for so saith \* Ulpian. Or as the common expression is, to examine the account. *Percontandas atq; examinandas rationes, & dispungendas atque discutiendas,* saith Ulpian. The Account is to be inquired into, and examined, and to be crossed out, or reviewed; and therefore it seems to me, that

Vellejus

Cicer. de  
Off. lib. 3.

\* Lib. 56.  
D. de ver-  
borum  
sign. L. 6.  
D. de stat.



*Vellejus* is here to be understood, as if he had thus expressed himself. *No man did ever balance his Publick Employments more exactly with his private studies, comparing them each with the other, with the same care as an Accomptant would do the sum received with that which was paid.* For you must know, that what was approved or allowed on both sides, in giving their Votes, or in calling over their Souldiers or Officers, was usually marked with pricks, that so they might proceed to examine the remainder. And these things were said to be *dispuncta*, *pricked* or *crossed* out. And on the contrary, what were passed by, or rejected, and to be refused, were said to be *expuncta*, *marked* or *branded*: and so discarded Souldiers were styl'd *expuncti*. In short, the Authour seems to speak as if he would have said, *No Man ever took more care, that both his employments and retirements should be alike usefull and salutary.* And let thus much suffice concerning what may be observed upon the XIII<sup>th</sup> Chapter of the first Book of *Vellejus Paterculus*.

I promised another Example on this Head of *Philologie*, and I will be as good as my word: but then I have resolved to be as short in this second, as I have been long in the first. *Cornelius Tacitus*, in the III<sup>d</sup> Book of his *Annals*, and 65<sup>th</sup> Chapter, shall be the Subject of it. Where, describing the corruption of the times under *Tiberius*, thus he delivers it.

Z

*Those*



### The Manner of Collecting

Those times (saith he) were so infected and corrupted with Flattery, that not onely the Principal Men of the City (whose greatness was to be protected, or covered by submissions) but all these who had been Consuls or Pretors, and also Pedarii Senatores; the Foot Senatours arose in great numbers, and made base and excessive low and flattering Votes. Thus far Tacitus.

From which passage the Philologers and Grammarians will observe, that those are here call'd *Primores civitatis*, the Principal Men of the City, which Capitolinus calls the *Optimates*, the Great Men: and Aurelius Victor, *Nobilium optimos*, the best of the Nobility. And which Tacitus himself calleth very often *Proceres*, the Nobles. And in some others they are styl'd *Principes Civitatis*, or *Πρωτοκλιτας*, the Princes, or Prime Men of the City.

In the next place, that the *Consulares* here are the same with those who are elsewhere call'd *Ex Consules*, or those who had passed the Consulship, and *Ex Pratorii*, those who had been Pretors, and all the other *Magistratus*, *Curules*, Chair Magistrates, who had a right of coming to the Senate and Voting. And from this place also the Philologer will observe in the last place the several distinctions, or degrees of Senatours; that some of them were *Patricians*, or *No lemen* by Birth; others *Conscripti*, or *Chosen Men*: And lastly, that others were *Pedarii*, *Foot-Senatours*. The first

first of these Orders were the descendants of those Hundred Fathers, which the Builder of the City elected to be Senatours: the second sort were those who were Elected by the decrees of their *Kings, Consuls* or *Censors*. The third sort were call'd *Foot-Senatours*, because whereas the rest were carried into the *Senate* in a *Chair of State*, these went thither on foot (\* as some think ) or because they were to follow the Opinion or Vote of others, by passing from side to side, as it was order'd, to shew the difference of Opinions, and number the Votes, because they did not give their Opinions by Words, but by these passings, or Ranging themselves under others, as they thought fit (as others think) and this latter opinion seems to be favoured by *Cicero*, in his *Epistles to Atticus, Lib. 1. Ep. the last*. *When this was done* (saith he) *and it was not yet certainly known on which side the Majority lay, the (Pedarii) Foot-Senatours in throngs went over to that side:* and this place confirms that opinion of his, *Pedarii Senatores certatim exurgerent*; the Foot-Senatours in great numbers arose. And there is also a remarkable place in *Vopiscus* his *Life of Aurelius*, from which we may learn there was three ways of Voting in the Senate. *Some of them* (saith he)

\* A. Gell. l. 3. c. 18.

*The Custome of our House of Commons is not much unlike this, where, if the House divide, one part stays in the House, and the other go out, that the different numbers may be the more easily known.*

*The Manner of Collecting*

he) stretching out their hands, others going, or walking over to the other side, and the most consenting, in express words, the Decree of the Senate was passed. These two instances will be sufficient for the *Philological* Observations.

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S E C T.

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S E C T. V.

*What Method is to be observed in Philosophical Observations shewn out of Herodotus, Polybius, and other Historians. A twofold use of Examples. Justus Lipsius, Jo. à chokier and R. Dallington our Countreyman have excellently shewn the Uses of Histories and Examples. An Instance or two of which is here given by us out of L. Florus, Justin and Herodotus. St. Augustine supposeth that the History of Romulus and Remus is true. What use may be made of it. The faith of Camillus and Fabricius, and the Axioms which spring from it. What the Prodigious Preparations of Xerxes, and the Event of his Expedition may teach us, which is again confirm'd by the Example of the last Darius. By the Examples of Caligula, Nero and Valentinian, the Malignity of self love, envy, and spite, and malice are shewn. Polybius frequently shews the Use of Histories.*

**A**ND now in the gathering Philosophical Observations, the Reader should observe this Rule, That is not onely to Observe, Extract and Compare all the *Moral, Politick, Oeconomick and Military* Examples which he meets in Histories, and to gather them together, but also to do this in such manner, as that he may prudently accommodate them to the Laws and Rules of

Life, and the Principles of Art; according to that of *Plutarch's*, *αὐτὸς καθ'αὐτὸν ἡτέρον νδιδάται, μὴν αὐτὸς πῶς αὐτὸν αὐτὸν*, *The Stone is to be brought to the Rule, and not the Rule to the Stone.* The Authours themselves do frequently do this. *Herodotus* refers the whole History of the *Trojan War* to the Common Rule of Justice, saying, *There are great Punishments inflicted by God for great Injuries.* And so *Polybius* from the Example of *M. Atilius* gives us this caution, *That we ought to distrust fortune, and especially after great prosperities.* Because *Atilius Regulus*, who but a little before would allow no place for Mercy, and would not on any terms afford the afflicted *Carthaginians* a pardon, was soon after taken and enforced to supplicate them for his own life. And in the same place he shews the expression of *Euripides* was verified, *That one good counsel may overcome a great many Souldiers.* And this he saith also was strangely proved true by the Example of *Xantippus* the *Lacedemonian*, who alone by one Sentence conquered and defeated the *Roman Legions*, which were before thought invincible and insuperable; restor'd the City when it was almost ready to perish, and revived the dejected minds of his Countrey men.

That the Reader may be enabled to do this with the greater exactness, let him enquire into the Causes of every Action and Counsel; let him consider the circumstances of it, and weigh the success; and let him  
in

in each of these search out wherein any thing is well or prudently, ill or imprudently managed ; and let him from thence draw up to himself a general Precept, Rule or Direction, and then prove or illustrate it with many Sentences or Examples. For there is a twofold use of Examples : the first for our imitation of what is done by good men, and that we may learn to shun the ill actions of wicked men : The second is, that from particular Stories we may deduce and extract some Sentence, which may be generally useful to us. *Justus Lipsius* has by a great variety of Examples shewn the Manner of reducing Histories into use in a small piece, which he styles *Monita & Exempla Politica, Politick Advices and Examples*. *Johannes a chokier*, also a Scholar of *Lipsius*, in imitation of his Master, put out *Tthesaurum Aphorismorum Politicorum, a Treasury of Politick Aphorisms*, which is very full. And above XX years since the most Noble *R. Dalington*, our Countreyman, a Man of great Name for Learning, Wisedom and Piety, exercised himself with great Commendations in this way, in a piece he printed in the English Tongue, under the title of *Civil and Military Aphorisms*. And yet may we have the Reader's leave, even here to entertain him with some Examples which the young Student may propose to himself as a Copy, and, if he thinks fit, imitate it.

When we reade in *Ann. Florus*, and also *Livius*, l. 1. in *Titus Livius* and others, that *Romulus*, c. 4.

Florus, l. 1.  
c. 1.

the Founder both of the Roman City and Government, was the Son of an unknown Father; and together with Remus his Brother, by the Command of Amulius being cast, when an infant, into the River, he could not be destroyed. For (as Florus saith) both Tiber restrain'd his Waves, and a Wolf having left her Whelps, and following the Cry of the Babes, gave them suck, and being so found under a Tree, the King's Shepherd carried them home and brought them up.

We ought from this Story to observe the wonderfull power of the Divine Providence, and the transcendent goodness of the Deity, who knows how to preserve those he intends afterwards to make use of for the effecting some great work. And from hence also ariseth this Axiome:

*The Foundations and Cradles of great Empires are sometimes laid and preserved in small and shamefull beginnings, but by extraordinary and miraculous manners.*

Or thus: *The Beginnings of great Empires, although they are often small, and in the judgment of Men, in themselves contemptible, yet they ever shew some extraordinary and peculiar Providence of God, and contain certain testimonies of both.*

Justin. l. 1.  
Herodorus,  
l. 1.  
Justin. l. 44.

The History of Cyrus, the founder of the Medio-Perick Monarchy, is extremely well known; who being expos'd by the Command of Astyages his Grandfather to be devoured by wild beasts, escaped by the miraculous defence and suckling of a Bitch.

There

There is a History in *Justin* of one *Havidis* a King of *Gallicia* in *Spain*, which is no less wonderfull and amazing, which whoever has a mind to see his strange Dangers and Accidents, may reade; and he may also meet with other such-like Examples in *A-* Lib. 12. c.  
*lian* amongst his various Histories, but I must 42. & A-  
 not stay. Nor let any man reply that these lex. ab A-  
 are Mythick Histories, made up of Truth and lex. 1. 2.  
 Fiction, seeing St. *Augustine* supposeth the c. 31.  
 Story of *Romulus* and *Remus* to be true, from whence it may not (improbably) be conjectured the rest are so too. What wonder is it De Civitat.  
 (saith he) if God to punish the King, who had Dei, lib. 18.  
 cruelly commanded them to be cast into the R- c. 21.  
 ver, having first delivered those infants from the danger of drowning by his own divine power, whom he afterwards intended to employ in the building so great a City: would farther contribute to their preservation by the suckling them by a wild Beast?

May I have your leave to give another instance out of our Authour last mentioned, *Annaus Florus*, which belongs too to this Philosophick Head. He represents the Victory of the *Romans* against the *Falisci*, very elegantly in these few words, but full of sense. When the *Falisci* were besieged by Camillus, the Faith of this General seemed wonderfull, and not without good cause: for a certain Schoolmaster having brought their children into his Camp to betray their City to him, Camillus bound him, and sent him and the children back into the City. What was the event?

Why



*Why the Falisci freely surrendred themselves. And we have just such another Example of a generous Faith in Fabricius, in relation to Pyrrhus King of Epirus. I will give it you*  
*Lib. 1. c. 4.* *in the words of Frontinus. The Physician of Pyrrhus King of Epirus came to Fabricius the Roman General, and offered to Poison Pyrrhus if he might be well paid for it. But Fabricius not thinking he stood in need of such a villany in order to the victory, discovered the Treason of the Physician to the King, and by that fidelity wrought so much upon that Prince, that he sought the friendship of the Romans.*

Now what use can we make of all this? why, we have a general Rule of the greatest value imaginable expressed by *Florus* in the former Chapter. *That is to be accounted a Victory, which may be obtained with the safety of our Faith, and the preservation of our Honour. Valerius Maximus* has expressed this Rule with equal elegance; *That Victory which hath most Humanity in it, will be least subject to the Envy of Gods or Men.* Take the same Rule over again, expressed in other words. *If any man would march the direct way to a quick Victory, let him learn to use Clemency towards his Enemies.* For we are taught by the former Examples, and a Number of others, that prudent men, who are very wise, do effect more by their moderation than by force; yea those things have sometimes been done by Counsels and Moderation, which Violence despaired of: according to that of the Poet *Claudian*,

— *Peragit*

— *Peragit Tranquilla potestas*  
*Quod Violenta nequit.* —

What Violence could never do,  
 To quiet Commands doth often bow.

When again we read in *Justin*, the Abrevia-  
 tour of *Trogus Pompejus*, the five years spent  
 by *Xerxes* in his Preparations against *Greece*;  
 and when we compute his most numerous  
 Army, in which there was of his own Sub-  
 jects seven hundred thousand and three hun-  
 dred thousand Auxiliaries of other Nations  
 in Arms. So that it is not improbably re-  
 ported, *That Rivers were drank dry by his*  
*Army, and that Greece was scarce able to con-*  
*tain them, and that he had ten hundred thou-*  
*sand Ships.* And yet after all this, when we  
 consider the passage of the *Thermopyle* were  
 defended three whole days by four thousand  
 men onely against all this vast multitude, to  
 the great vexation and enraging of the *Per-*  
*sians*; and after all CCC *Spartans* made a  
 prodigious slaughter amongst them too :  
 And in the last place, when we weigh with  
 an attentive mind the base and wretched  
 flight of *Xerxes* in a Filher-boat, besides that  
 use of this which *Justin* subjoins to the re-  
 lation, in these words, viz. *That it was a* Justin. lib.  
*sight worthy of regard, and a serious reflexion* 2. §. 13.  
*on the Nature of Humane affairs, which are*  
*wonderfull in their variety, to see him skulking*  
*in a small vessel, whom the very Ocean was be-*  
*fore*

fore scarce able to contain ; to see him destitute of the attendance of all his Servants, whose Armies a few months before, were, for their multitude, a burthen to the very Earth.

Seneca de  
Ben. l. 9.  
c. 31.

Besides this use (I say) that Oracle which Demeratus the Lacedemonian (as Seneca tells us) spoke to Xerxes himself, comes into my mind, That a disorderly and burthensome multitude was to be feared by its own Leader, for indeed it was rather a thing of weight and trouble than force. Nor can we here omit the true saying of Lucan,

*In se magna ruunt, latis hunc numina rebus  
Crescendi posuere modum.*

Great things sink under their own weight,  
God bounding thus all Humane height.

In Polym.

That prudent advice also of Artabanus offers it self: You may see (Sir) that God strikes Gigantine Animals with his Thunder-bolts, and will not suffer them to be insolent, *Θις δ' εστις ος παρ' τε κολυσεν*, God loves (said Herodotus) to humble the proud. Which do all shew, that the Ambassadour of Darius spake pertinently, and like a man of experience, when he thus treated Alexander the Great like a Philosopher. An over-grown Empire is a thing of mighty danger ; it is very difficult to govern what you cannot comprehend. You see Sir (said he) that those Ships which are too big, cannot be Steer'd : I do not know whether the principal reason why Darius has lost so very much,

much, be not because excessive Greatness opens many gaps to admit its own ruine.

And when I read in *Suetonius* that *Caligula* Suet. Cal. cap. 3, 4. rag'd against almost all the Men of the Age he lived in, with no less envy and spite, than pride and cruelty; and so furiously ruin'd the Statues of the Illustrious Romans, that it was impossible afterwards to restore them with their first Inscriptions; and that he forbid them to Erect a Statue to any man living without his knowledge and approbation: When also I find it written of † *Nero*, that † Suet. Nero, cap. 53. he was much heightened by Popularity; and emulated all those who could by any means whatsoever move the affections of the many. Am. Marc. l. 30. c. 29. And of *Valentinian*, that he hated all those who wore fine Cloaths, and all that were Learned, Rich or Noble, and that he used to detract from the worth of Men of Valour, that he alone might seem to excell all the rest of Mankind in all rare Endowments. I am apt to conclude from hence,

That it is no unusual thing to have some tempers so infected with self-love (shall I call it?) or envy and spite, that they alone would engross all the Excellencies of Mankind, and would not suffer other men to overtop them in any thing. And upon this occasion *Marcellinus* himself Philosophiz'd thus: Spite is the inseparable attendant upon Vertue, and Envy ever waits upon all Lawfull Powers; and by how much the higher any man's dignity is exalted (conceiving from thence that he has  
a right

*a right to do what he please), so much the more is he prone and disposed to traduce his opposites, and to abase and turn out all those that are better.*

*Polybius* is very frequent in these kinds of Reflexions (as we said before) and for the most part saves his Reader the trouble of making these Observations himself; nor doth he onely teach us what excellent advantages as to the ways of living the Actions of our Ancestours will afford us, but he almost always shews us how we are to reap the advantage of them.

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SECT.

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S E C T. VI.

*That Christians may receive usefull instructions from the Examples of the Heathens ; and thereby improve themselves not onely in Moral Vertues, but also in the Acts of Piety and a Holy life. The same thing taught by St. Augustine, St. Hierome and others. The Precepts of such imitations fulfilled by the Heathens, which St. Ambrose elegantly expressed.*

**B**UT we are not to think that the Prophane Histories are onely of use as to the Civil Conversation, but also as to the Christian Life: which the Holy Fathers of the Church have at large taught, and by many Examples proved. Be but pleased to consult St. *Augustine* in his V<sup>th</sup> Book, *de Civitate Dei*, and you will find there what he saith of *Brutus*, *Scavola*, *Curtius*, *Decius*, and others, whom the Learned *Casaubon* from *Dionys. Halic.* calls Θεοειδῆς Heroes. God-like Heroes, who Acted Prodigies and Wonders of Vertue (as *Florus* saith) onely that they might obtain Liberty for their Countrey, Empire for their City, and Glory for themselves, by which they obtained their End, and received their so much desired recompence. At last St. *Augustine* concludes thus: And there-  
 Cap. 6.  
 fore the Roman Empire was dilated and enlarged (by God) to their great glory, not onely that a susable reward might be given to such  
 brave

brave Men : but also that the Citizens of that Eternal City, as long as they are Pilgrims here below, might diligently and soberly consider those Examples, and might from thence learn what great Love is due to their Countrey above for Eternal life, when this Countrey below was so greatly loved for Humane glory, by these Heathen Heroes.

The same Father also in the 18th Chapter of the same Book, and in other places endeavoureth to Confirm men in Christian Constancy from *Prophane* Examples. As in his first Book of this Work, Chapter the XXIV. where speaking of *M. Attilius Regulus*, he subjoins this Reflexion. *If these most valiant and famous men (saith he) the defenders of their Earthly Countrey; who though they were Worshippers of false Gods, yet were not false to them, but were also most exact observers of their Oaths; who according to the Laws of War might slay their Conquered Enemies, yet if these men (I say) when they were overcome and taken by their Enemies, would not destroy themselves: and though they did not in the least fear death, yet would rather bear their victorious Masters, than by their own hands slay themselves: How much more should Christians who worship the true God, and breathe after an heavenly Countrey, abstain from so great a Villany; if the Divine Providence hath for their Tryal or Amendment put them for some time under the power of their Enemies?*

After

After the same manner St. Hierome in his *Lib. 2. Ep. Consolation to Julian*, very elegantly thus <sup>21.</sup> expresseth himself: Do you (Sir) despise Gold? (saith he) why many Philosophers did it too. One of them cast the price of many Possessions into the Sea, (saying) Get you into the Deep, ye wretched desires, I will sink you that you may not drown me. A Philosopher the mere Animal of Glory, and the base slave of Popular Applause threw away thus at once his whole treasure, and do you think you have attain'd to the top of vertue onely by offering up a part of that whole? God requires that you should present your self a living and an acceptable sacrifice to him; your self (I say) and not what you have.

And again, I pass by (Heliodorus) the *Ibid. Ep. Maximo's, Cato's, Gallo's, Pison's, Bruto's and* <sup>22.</sup> *Scavola's, &c.* whose fortitude was not less conspicuous in bearing Grief than in War, &c. Lest I should seem rather to seek foreign Examples than domestick, though these may be used to the reproach of us Christians, if our Faith will not carry us as far as their Infidelity did them. But that I may reduce this into a Compendium, I will shew you how David Chytraeus, a man who has deserved well of History in his Preface to Cornelius Nepos, or *Æmilius Probus* excellently teacheth us in good Verse, how we Christians should follow this Rule in the observing and applying to our uses the Examples of the Heathens. His words are these.

A a

Christiades



*Christiades simul Historias ac Perlegit, Ardens  
 Ruminat hæc animo secum, si Phocio nummos  
 Respuit oblatos dono : Si Scipio sponfam  
 Noluit alterius contingere ; Maluit exul  
 Attilius si sponte mori, quam fæda probando  
 Et laudi Patriæ & Latina nocuisse juventa  
 Consilio Exemploque suo : mihi quid faciendum  
 A Christo nomen qui habeo ? Num sordidus auri  
 Servus ero ? Faciamve jubet quæcumq; libido ?  
 Num vitam pluris faciam quam nomen Alethes  
 Inviictum ? Num postponam mandata Jæboæ  
 Insanis hominum placitis, jusisque cruentis ?  
 Sic sanè Historia laudanda exempla vetuste  
 Cum fructu quàm quis credat majore leguntur.*

\* Attilius  
 Regulus.

*Christiades Reading th' Ancient Story,  
 And deeply thinking on th' Heathen Glory,  
 Thus school'd himself : Shall Phocion despise  
 The Royal Bribe ? Shall Scipio turn his Eyes  
 From the fair Captive, cause a Wife ? and shall  
 \* One chuse in Torture and Exile to fall,  
 Rather than by a breach of Faith to live,  
 And ill Example to his Countrey give ?  
 And shall I then who wear Christs sacred Name  
 My Faith by Lust, or Avarice defame ?  
 Shall I, by selling deathless Truth, redeem  
 A life that will not last ? Shall I esteem  
 The brutish bloody Wills of Men above  
 The sacred Laws of the Almighty Jove ?  
 Thus may the rare Examples, wrote of old,  
 Become more usefull than can well be told.*

These

These very Precepts for imitating good Examples, are also to be found amongst Heathens, who observed them both in their words and actions, and did not disdain in contemplating and trying to follow the manners and affections of their Ancestours; to reform their own, or to direct and moderate other mens. That great Man *Cato the Censor* (of whom something has been spoken already) would frequently go to the Cottage of *M. Curius*, which was not far from his own Estate, and having deeply considered the smallness and meanness of his habitation, was wont to think thus with himself.

*This Man was the greatest of the Romans, Plutarch.in who having Conquered many War-like Nations, Cat. Maj. and driven Pyrrhus out of Italy, after three Triumphs digged this Field with his own hands, and dwelt in this poor Cottage: Here too, when the Ambassadors came and found him by the fires side eating a few Rape-roots out of a Wooden dish for his supper, and offered him a great quantity of Gold, he sent them away with this short Answer, That he had no need of much Gold who was contented with that Supper; and that he had rather Conquer them who had Gold, than possess it. When Cato had thus considered all these things, he went away, and comparing his own Fields or Estate, Servants and way of living with the other, he encreased his Labours, and cut off all Luxury. Servius Sulpitius also will afford us a great Instance of this nature, who that he might Consolate Cicero,*

who bitterly lamented the death of his daughter, entertain'd him with the repetition of a certain Meditation (which would not have mis-become a Christian;) which he had once had upon the Ruine of some flourishing Cities, (which might seem to have been perpetual.) And thus from his own experience deduced one very powerfull and rational Argument of Consolation. *I will* (said he) *relate to you a thing which has much*

Cicer. Ep.  
Fam. lib. 4.  
Ep. 5.

*Consolated me, which perhaps may abate your sorrows too. Returning out of Asia, when I sail'd from Ægina towards Megara, I began to view the Countries about me. Behind me was Ægina, before me Megara, on my right hand Perieus, on my left Corinth, which were all in former times most flourishing Towns. but now lye all before our eyes desolate and ruined: there-upon I began to think thus with my self; Alas! shall we silly men fall into mighty passions if any of our friends dye, or is slain, whose lives are naturally short, when we see here the carcasses of so many great Cities, in a small room, lye mouldering to nothing. Wilt thou, O Servius, for the future remember that thou wert born a mortal? Believe me (said he) I was strangely supported by this Consideration; now if this seems rational to you too, go and consider of it.*

Epist. 92.

*To the same purpose does the Roman Philosopher Seneca elegantly console his friend Liberalis, that he might soften his grief for the Lugdunensian Colony, which was then consum'd by fire, using almost the same arguments*

ments Sulpitius did. Set before you (said he) the condition of all mankind; and let us beforehand suppose, not onely how often such things have happened, but also how often they may, if we will not be oppress'd, or stick stupidly like a Ship (in the Sands) all the changes of Fortune are to be thought on. How often have the Cities of Asia and Achaia been ruin'd by one Earthquake? How many Towns in Syria? how many in Macedonia have been swallowed up? how often has this calamity desolated Cyprus? how often hath Paphus buried it self? And after this; Not onely the works of mens hands, and what was built by humane Art and Industry, has time destroyed; but the tops of the Mountains fall down; whole Countries have sunk down; those places have admitted the raging Seas, which were heretofore removed far enough from the very sight of it: Fire hath devour'd those Hills it shone in; and it has heretofore knawn down the once most exalted Heads, which were a comfort to Sailors; and it has brought down the highest light Houses to a Level with the Sands; the very works of Nature are eternally vex'd: and therefore we ought with patience to bear the Ruine of Cities, whatever now stands shall fall. From whence he concludes thus: Let therefore the mind be form'd to a true knowledge and a patient submission to its Lot; and let it know there is nothing which fortune durst not do. She has the same power upon Empires she has upon those that Govern them; the same upon Cities she hath upon d'stinct

men. Nothing of this nature is to move our indignation: we have entered a World in which these Laws prevail.

Perhaps I shall seem here too long, and yet I cannot hold my hands from adding in this place the Example of St. *Ambrose*, who in an Epistle in which he Consolates *Faustinus*, who was then much afflicted for the loss of his Sister, sweetly and elegantly imitating *Servius*, *Sulpitius* and *Seneca*, he made use of the same way of Consolation. But

Ambr. lib. 2. Ep. 8. you will say that you grieve (saith he) that one who so lately was in a most flourishing state, is now so suddenly dead. But this is common not onely to us Men, but to Cities too, and to considerable parts of the World: for when you came from Bononia you left behind you *Claterna*, Bononia it self, *Mutina*, *Rhegium*; and on your right hand was *Brixillum*, before you was *Placentia*, whose very Name preserves the Memory of its Ancient Noble State; upon your left hand you commiserated the *Apennine Hills*, now neglected, and considered the Castles of flourishing people in former times, and pass'd by them with much sorrow. And are not the Ruines of so many half-razed Cities, and the Funeral fires which have passed upon so many Countries, of force enough to make you bear with moderation the death of one woman, though she were a Holy and an Admirable person? whereas the former are cast down for ever; but she is taken away for a time onely

*onely, and lives more happily where she now is, than we do here. These very Examples which I have here cited, and many more very like them, will Authours afford us; which if our Historian would diligently observe, and by imitating and applying them as occasion served, endeavour to represent them to men, without all doubt he would reap large and lasting fruits from his labours.*

---

S E C T. VII.

*That the Ecclesiastical History affords more and better fruits; That the good works of the Heathens were nothing but splendid Sins. The Ethnick History illustrates onely the second Table of the Decalogue, but the Church-History the whole Law. In the Prophane History there is nothing but counterfeited shapes of Vertues; but in this the true Vertues are shewn. In the first there are many things that are pleasant and usefull to be known; but in the second there are more things which are necessary: Upon which the Discourse is concluded, with an Exhortation to a diligent Reading of the Church-History.*

**T**HUS far of the Manner of Collecting the Fruits of History in Reading, which if the *Civil* and *Ethnick* History afford us in such plenty, and those so pleasant too, what shall we think of those we may gather

from the *Sacred* and *Ecclesiastick*, which excels the Civil and Prophane History very much in the subject, certainty and perfection of it? We cannot deny but that the Stories of the *Heathens* propound to us very frequent and clear Examples of Justice, Fortitude and Temperance, and of all other Vertues: but if they be thoroughly examin'd and weigh'd in the balance of Truth, they will be found lame, imperfect and polluted, and not rightly related either to the Mercy or Justice of God: which was the reason why

Aug. de Ci- St. *Augustine* call'd those famous Actions of  
 vitat. Dei, the *Heathens splendid Sins*; and said, that  
 l. 19. c. 25. *their Vertues not respecting God, were rather Vices than Vertues.*

To this may be added, that they concern onely the second Table of the *Decalogue*, and confirm onely the Rules of good manners in relation to Civil Conversation: but the *Church-History* illustrates the whole Law with much more certain and more illustrious Examples; and sets out to the best all the parts of Religion, which are very necessary to be well known; and it more clearly demonstrates whatever the *Ethnick History* knew or wrote truly of God. For what is there in them of any certainty or distinctness of the Origine of the World, and the most ancient times? It doth not reach so high as the History of the first Men: It hath no Revelations of God, or Promises concerning the *Messias*: It is plainly ignorant of the Government of the Church, and  
 of

of its Preservation. These things and many other of this nature are onely to be found in the *Sacred and Ecclesiastick History*. Why do you, O *Marcus Tullius*, extoll History as the *discoverer of Antiquity*, which with you was not very ancient, and yet was sometimes corrupt? You cry her up as the *Witness of times*, but then she was not with you very rich in that, and sometimes was not an allowable witness? It is the *Sacred History* onely which discovers the secrets of the most remote Antiquity, and never lies: It is the *Sacred History* alone, which gives a faithfull testimony of the Succession of *times* from the very beginning of all things, and never makes one false step. She alone is the most shining light of the Eternal Truth. And to conclude, she alone is the *best Mistress of Life*, and absolutely perfect: For tell me where else you can hope to find the unquestionable Precepts of true and solid virtue, O ye Readers and Hearers of History! you will certainly be deceived if you seek any other guide than the *Sacred or Church-History*: Do you desire to have sincere Examples of true piety? Search then the *Sacred and Ecclesiastical Histories*, and you will find plenty of them, and no where else; there onely are the Monuments of the Knowledge of God, of the Invocation of him, of Faith, and of Repentance preserved; there onely shall you ever meet the wonderfull Instances of perfect fortitude, of pure obedience, of unspotted chastity, of an easie beneficence or ready goodness. *In other Histories, if you meet*



Christo-  
phor. in  
Proem.

Part II.  
Sect. 42.  
& 43.

meet any brave and generous Action (they are the words of the Interpreter of Eusebius) (it was undertaken for the sake of Glory, which is a mere shadow, or of revenging an injury, which ought to be condemn'd; or for the defence of their Countrey, (which sometimes hath more of weight in it: ) but the things which are represented in this, were not enterprized, in the pursuit of Popular fame, but for the obtaining true glory, not out of a desire of revenge, but out of the love of Christ; not for the defence of this our Perishable Countrey, but for the obtaining the heavenly Jerusalem. In short, the words of the Reverend and most Learned Prelate, which I have cited above, do excellently inform us what and how great things the Church-History contains, and proposeth to the serious Contemplation of the Reader of it. Review it (if you please my Hearers) and you shall see that it contains not onely usefull and pleasant things, and which are worth your knowledge and remembrance; but also most grave and necessary Notices, which a Christian, especially a learned Christian, ought not to be ignorant of. And therefore, to conclude, we do most earnestly exhort our Lover of Histories to Reade over these too, and so much the more earnestly if he be a Student in *Theology*, and have entred into Orders, or does intend to serve the Church, for then it will be his most indispensable duty to turn over the Ecclesiastical History night and day.

F I N I S.

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*July* 10. 1685.

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